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IRRESISTIBLE GLORY,  
AND  
EVERLASTING FREEDOM;  
OR  
RELIGIOUS LIBERTY,  
EXEMPT FROM SLAVERY.  
BEING AN ENTIRE NEW WORK.

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By CHRISTOPHER WRIGHT.

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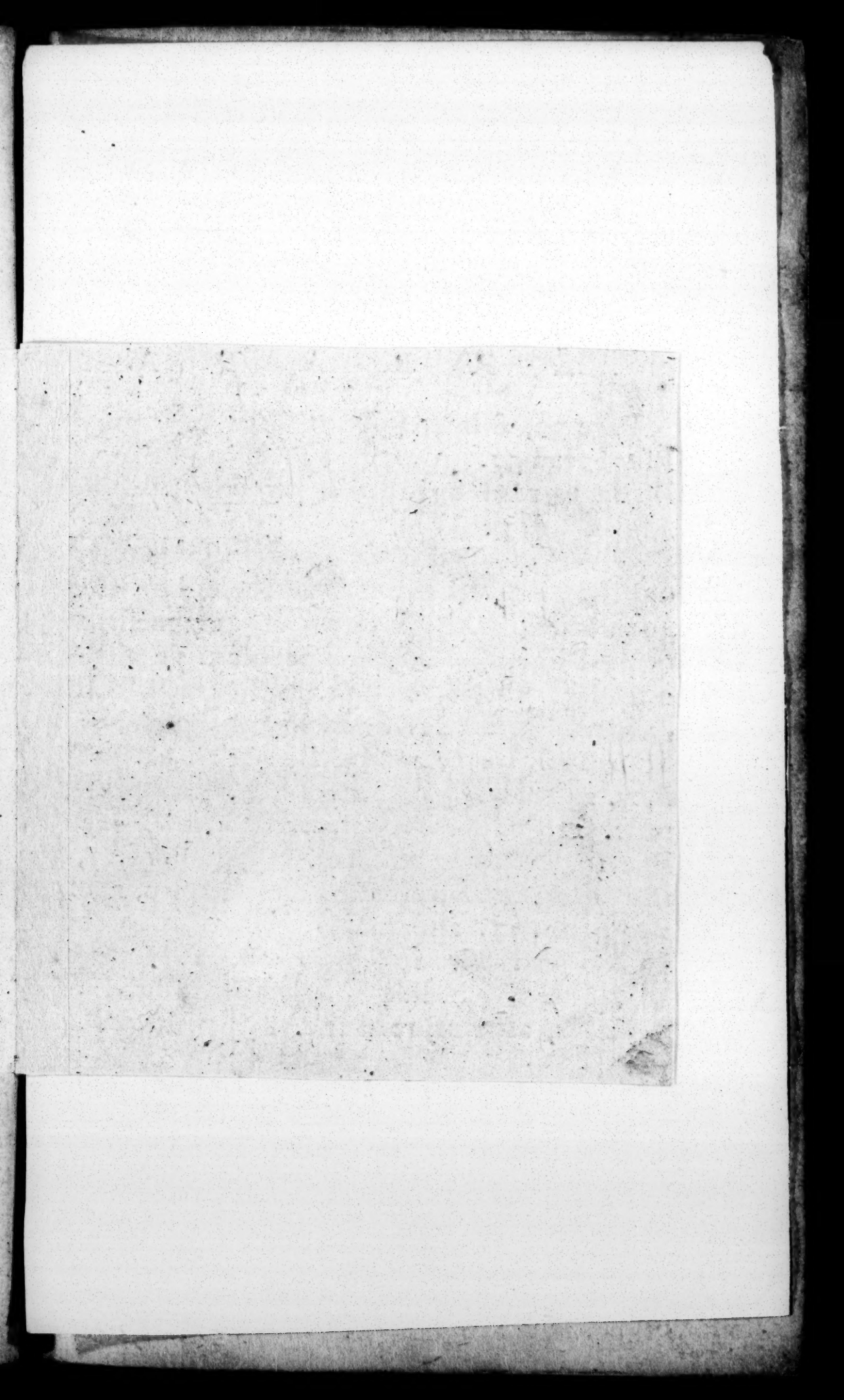
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# E R R A T A.

Page 30, 8 line, for yew read hew, 39 page,  
 Pf. 51 read 57. 40 p. Pf. 82 18 read 82 8. 41 p.  
 Pf. 83 13 read 83 18. & Pf. 89 9 read 89 6.  
 45 p. Pf. 147 read 147 5. 50 p. Isa. 60 read 40.  
 51 p. verse 20 read 28. 52 p. Isa. 62 read 42. &  
 63 read 43. 53 p. Isa. 64 read 44. and 65 read 45.  
 54 p. Isa. 66 read 46. 62 p. Jer. 32 7 read 32 27.  
 65 p. 18 line, after the, read people a. 72 p. 1 Cor.  
 2 read 11. 76, 78, & 79 ps. 1 John read St John.  
 & Rev. 27 read 22. 82 p. Rom. 4 4 read Ephe.  
 36 p. Pet. 10 12 read 2 Pet. 3 10 12. 101 p.  
 Rev. 24 read 22. 141 p. 2 line, for feize read  
 raise. 143 p. Wis. of Sol. 5 3 read 5 8. 152 p.  
 line 10, after may read say. 153 p. line 17, for  
 in read is. 162 p. line 9. after reality, read in.  
 171 p. line 17. after may, read say. 174 p. line 9,  
 Pf. 80 read 86. 175 p. line 8, 1 Mach read  
 1 Macca. 184 p. line 8, for bid read bind. 188  
 p. line 1, after of, read the. 215 p. Pf. 28 read  
 98.

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## The EPISTLE to my SUBSCRIBERS.

*Dear Friends.*

AFTER many casual interruptions I have not only the honour, but the pleasure of presenting my treatise before you in print; the perusal whereof I doubt not will tend to subvert the judgment of some, whilst it confirms others in the value of its contents; and though grammar and facility of stile should be thought strangers to my pen, yet the powers by which it was dictated is able to apply it, so far as to allay that censure which otherwise might engross the attention of the learned, but howsoever they take it, is not material, as my first design was only to inform the understanding of such which shall be instructed and edified thereby, and to prevent them from the danger of being cast away by fire and water, as many dangerous and deadly engines have been used in former ages to overthrow poor mortals, as they were brought into flames that were kindled by the art of cunning men, and afterwards into seas of trouble for to extinguish their flames; therefore I thought it good and requisite to lay open the state of temporal and spiritual policy, as a means to prevent  
such



such floods of unnecessary fears and cares which is to apt to overflow the minds of some through false suggestions, and wrong applications, that were merely brought upon them through the former insinuations of artful men; which hath so long robbed them of happiness, and deprived them of that freedom which they may now for ever enjoy; let then my word although it be without oratory and correctness be adhered to, by you that wish for your present and future happiness; and though my treatise should be termed foolishness and weakness in the eyes of critics, yet have they not read, "That the foolishness of God, is wiser than men, and the weakness of God is stronger than men?"

*I am Dear Friends*

*Your most honoured,*

*and most obliged mutual Friend,*

**CHRISTOPHER WRIGHT.**

---

THE IRRESISTABLE  
G L O R Y,  
A N D  
EVERLASTING FREEDOM.

---

THE INTRODUCTORY CHAPTER.

**A**S it was in the beginning, is now, and ever shall be, &c.

\* In the beginning was the Word, and the Word was with God, and the Word was God.

† Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

A

I shall

\* S. John i. 1.

† Isaiah xxviii. 9.



I shall speak a few words from this verse, by way of Introduction. The question is, whom shall he teach knowledge? and whom shall he make to understand doctrine? \* not they who are perfect in knowledge, not ye who are grown up unto the perfect man; and become teachers indeed: yet, they must be such as are weaned from the milk, and drawn from the breasts of their mothers, † of which they are ever sucking, but never satisfied: they hear the same things over and over again, seeing only as babes, ‡ ever learning, and never able to come to the knowledge of the truth. They are seemingly content, and (too often) preserved in a lethargy by their mother's teats; drinking of her milky doctrines, and her insatiable consolations

\* Eph. vi. 13.

† Heb. v. 12.

‡ 2 Tim. iii. 7.

ons. But 'till they be weaned from the milk, that is from the low insipid and insignificant teaching, and drawn from the breasts of sectary, it is impossible that they should give ear to the teaching of the holy spirit of God : which alone can feed them with true knowledge, and make them to understand doctrine.

For instance : Suppose you were to hear a plurality of loud, or dismal voices; and there should come one still small voice, with tidings tending to appease their clamour, and satisfy each desire; the first step would be to cry aloud "Silence" that the message might be the better delivered: or suppose you were in the midst of a concert of music, consisting of three of every kind of all manner of instruments in the world; (trumpets excepted) and



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some one should begin invisibly to sound amongst them; your eyes would not only be deprived of seeing, but your ears of hearing also; though this perhaps should surpass the whole band for melody: the confusion then of tongues must cease the bigot, and partizans must gaze in silence. All lesser lights burn but dimly before the rays of the sun, yet in the night time how fond are the inhabitants of the world to behold the stars, or the moon; whose light disappears from them, on the appearance or rising of the sun. The sun calls the night into day; but the moon and stars could never make the day so much as dawn: doth not every sensible eye behold and confess its glory.

\* Bring forth the blind people  
that

\* Isaiah xliii. 8, 9.

that have eyes, and the deaf that have ears; and let them look from their habitations of earth and see a glorious light, a light even surpassing the light of the sun itself; a light which no more can go down, but makes every beholder confess its reality: as there is no more night to each discerning eye. But the children are too fond of the milk and breast to see our glory, or experience our liberty; they would cry, and fret immoderately, did you offer to draw them by force from the breasts of their mistaken knowledge and comfort: now, as few persons can relish or understand great things, untill they be weaned or drawn from the lesser. We shall speak comparatively: Suppose a nation or country of people, to live entirely upon milk and herbs; and every child



child suckled till it arrived at the age of twelve years, after which it was to be weaned, and then live only on herbs; the whole country's subsistence being milk and herbs. Then every nurse and child too in the country would know what trouble attended their weaning; because of the sensibility of each child grown up to the age of twelve years: but then suppose such children were to be taken from their mother's breasts, into a land where all kinds of flesh, fish, and fowl were eaten; how surprising, how astonishing would it appear, and more so when they were told that they themselves must eat and live on such food. The children would be amazed even at the sight, and driven into distraction at the thought of eating them; yea, even their fathers' and mothers' them-

themselves would be astonished, and judge such creatures as the beasts of the field, fowls of the air, and fishes of the waters; neither fit to eat, or possible to digest: and such indeed is the ignorance of preachers and teachers in general; they are like unto imperfect workmen, always doing and undoing; and lest their masters' should be angry, they will continue to work, though they do but mischief. So bargain builders, who undertake to build a house by the day, but during the carpenter's absence, they keep building on, forgetting that the beam and joists are not laid in the walls; and never perceive their mistake till they see their master coming. Others, perhaps keep building on, right or wrong, for the sake only of wages; while others are building up and pul-



pulling down continually. But the worst of all is this: that such havoc is made of the materials which might build one great, and happy community: for while the case is thus, it is like a great house, and every room in it a different tenement, and in each tenement a family of the contrary sentiment or opinion, despising one another; nay even hating one another.

Is this then the house or temple of God? are the people of God divided? it is written “the Lord fashioneth their hearts alike\*.” \*And “that he will give them one heart, and one way†,” by putting his spirit within them; for God is a spirit‡. Now the heir as long as he was a child, differed nothing from

\* Psa. xxxiii. 15. † Jer. xxxii. 39, 40. Ezek. xi. 19.  
‡ S. John iv. 24.

from a servant, though he was then Lord of all, but was under tutors and governors untill the time of his possessing his Kingdom. Even so ye when ye were children and were in bondage under the elements of the world\*; but now faith breaks the prison-doors: The substance of all and every hope is come, the heir of Jubile; with a sweet invitation, saying, 'come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and be a father unto you, and ye shall be my sons and daughters'†, who will present you to himself a glorious Church, not having taint, spot, or wrinkle, or any such thing; being made and received holy, and without blemish‡; and they shall not teach every man his

\* Gal. iv. 1, 2, 3. † 2 Cor. vi. 17, 18. ‡ Eph. v. 27.



his neighbour, and every man his brother, saying, know the Lord: for all shall know me, from the least to the greatest\*.

## C H A P. II.

*God is omnipotent & irresistible.*

**I**N the first chap. of Genesis I read, that God was six days in making the heaven and the earth. Now some affirm this to be literally understood, as though this was the first beginning of time, when God actually made the globe: namely, the earth whereon we dwell, the moon, sun, stars, and sky, and all things appertaining thereto. In the 26, and 27, verses I read, that God said, let us make man in our image, after our likeness:

\* Heb. viii. 11.

ness : and others again are of opinion, that God is three persons ; because he spake plurally : others say, he was then speaking to the angels ; \* and he called their name Adam, in the day when they were created. † It is written that ‘ God rested from all his work, and was refreshed : ’ was he a man I acknowledge he ought to enter into rest, and be refreshed ; but be assured the irresistible omnipotent God can destroy the whole world in one day ; in an hour, nay in one moment : and in the same moment make a new and a more glorious, a more happy world : and yet not be fatigued, in this great work done in so short a time ‡. || It is said that God commanded them not to eat of the tree of knowledge

\* Gen. v. 1, 2. † Gen. ii. 2. E. xod. xxxi. 17  
‡ 1 Cor. xv. 52. || Gen. ii. 17.



ledge, on pain of death; \* and because they disobeyed he drove them out of paradise.

This creation which is called the first by scripture, seems rather to be a spiritual; than a natural one: of which Adam and Eve were the head. And they receiving the command from an incarnate God, or an impulse of his spirit, were made sensible what to refrain from; in order to preserve love and innocence. And, was this indeed the command of an Almighty unchangeable God, who cannot lie? who said thou shalt not eat, or thou shalt not do this? an arbitrary king will have his commands fulfilled: are then men stronger than God? can God command and not the people obey? is it not written, † ‘ I will  
put

put my spirit within you, and cause you to walk in my statutes. and ye shall keep my judgements and do them.' \*

I read, 'it repented the Lord that he had made man, and it grieved him at his heart,' now to speak after the manner of an incarnate God; as Christ, he might repent, and be grieved at his heart; but God who is without either parts, or passions; never can repent; neither hath any heart to be grieved, as Jesus himself acknowledged; † 'God is a spirit, and a spirit hath not flesh and bones;' besides grief implies misery, and it is impossible that God can be unhappy. ‡ I read the Lord said,  
 B 'Let

\* Gen. vi. 6.

† S. John iv. 24.

Luke xxiv. 39.

‡ Chap. xi. 4, 5, 6, 7.



'Let us go down to confound the  
 language of the people; as they are  
 building a tower, whose top may  
 reach unto heaven, and nothing will  
 be restrained from them which  
 they have imagined to do;' now  
 some think that the people were  
 there building a tower, made of  
 brick, whose top should even reach  
 above the skies; and by that means  
 would climb up into boundless space,  
 except God had gone down to con-  
 found their language, but let such  
 only consider, those men were for  
 making brick to build the tower,  
 and yet suppose they had had all the  
 clay in the world, nay and mould  
 too made into brick; with every  
 stone built one upon an other; yet  
 it could not reach so high even as  
 the moon; now the Almighty God  
 never

never goeth down to see, or destroy cities, or towers, which children build, for he sees not only every thought, but can stop also the disapproved actions, of every individual throughout the whole world; he needs not go down to confound them, for though they were building babels all over the world, their breath and life is in his power, and one word, nay one thought confounds all. \* Abraham entertaineth three men, the contents of the chapter call them angels.

Some think they were spirits in human shape, others say they were the Trinity; i. e. three persons in one God; I call them three men;

B 2

one

\* Genesis xviii.



one of whom was stiled the Lord. †  
 ‘ the Lord said, the cry of Sodom  
 and Gomorrah is great, and their sin  
 grievous; I will go down now, and  
 see whether they have done altoge-  
 ther according to the cry of it, which  
 is come unto me; and if not, I will  
 know;’ now this was one of the  
 three called Lord, the other two  
 went forward to Sodom, whilst he  
 talked with Abraham as the 33 ver.  
 expresses it, viz. ‘ and the Lord  
 went his way, as soon as he had left  
 communing with Abraham;’ as I  
 said before, God needs not go down  
 to see the truth, or reality of things;  
 since his omnipresence saw every ac-  
 tion, work, word, and thought of  
 every creature, that hath been or  
 ever

† Genesis xviii. 20, and 21 Verses.

ver shall be, before he made the  
 Globe or any creatures upon it. † It  
 is written that two angels came to  
 Sodom, and Lot invited them to go  
 into his house; but they answered,  
 nay; we will abide in the street all  
 night, and he pressed upon them  
 greatly, and they went in. Some  
 maintain, that these two angels were  
 spirits, also in human shape, but it  
 appears, they were two of those  
 three men who were with Abraham;  
 now had they been the very spirit of  
 the unalterable God, they could not  
 have lied unto Lot, in saying, they  
 would abide in the street all night;  
 and then afterward be persuaded to  
 go into his house. \* It is said, that  
 God tempted Abraham to offer up  
 B 3 his

† Genesis xix, 1, 2, 3.

\* Genesis xxii, 1.



his son Isaac, to prove (as some say) his faith and obedience, but in the 11 and 12 verse, it is expressly mentioned, that by it the angel knew his obedience. What faith the word? † ‘God tempteth no man,’ Be it known unto you ye men without understanding, ye have caused your sons, to pass for you through the fire, ye have slain them to your Idols and offered them up to that which was not God; and have leaned upon such sacrifices; and was this to know me faith God. ‡ ‘I commanded not, neither came it into my mind, and whatsoever God speaks, or ever thinks, the very thought itself doth

† James i, 13.

‡ See Ezekiel xxiii. 37, 39. Jeremiah xix. 5. Wisdom  
Solemon xii. 4, 5, 6.

the work; how otherwise could he be perfect and unchangeable? ||

I read that Isaac called Esau to bless him; but Rebecca his wife hearing thereof called Jacob to deceive the old man, that he might inherit the blessing; the poor old man having lost his sight, (but not his hearing) knew Jacob by his voice; yet his mother previously making his hands hairy, and instructing him to lie, the old man was thereby deceived; nevertheless, Jacob had some dread upon him, and said to his mother "perhaps my father will find me a deceiver, and then I shall bring a curse upon myself, and not a blessing;" but

B 4

the



the woman answered, "upon me be thy curse my son, only obey my voice." Now some tell us God brought it about this way, that the prophecy might be fulfilled concerning Jacob. I would ask them, if their God instructs them to lie and deceive? and whether God be of different minds? because he commands you in many places neither to lie nor deceive? one scripture declares, the Devil to be a liar, and the Father of it, and another scripture saith, 'lie not one to another, seeing ye have put off the old man, with his deeds:' and David saith. \* He that worketh deceit shall not dwell within my house, he that telleth lies shall not tarry in my

my fight? and doth not God forbid  
 lieing, and deceit in a thousand parts  
 of scripture? how then dare you say,  
 that God wrought upon the woman  
 and Jacob, by that deceitful spirit?  
 this would be to make God both a  
 lier and a deceiver; besides you make  
 God weaker, seemingly, then Isaac,  
 that he must be obliged to use the  
 means of lieing and deceit, before  
 he could get Jacob blessed. Hear O  
 ye children, in those ages of the  
 world, they were so weak as to be-  
 lieve that the Fathers blessing pre-  
 vailed; but Jesus Christ told you,  
 not to trust to it; saying, ‘call no  
 man your Father upon the earth, for  
 one is your Father, which is in hea-  
 ven.’ † I read, ‡ that Jacob wrestled  
 with

† Matthew xxiii. 9.    ‡ Genesis xxxii. 24, to 30 verse.



with a man, and he asked him his name afterward, saying, ' I have seen God face to face; now the children tell me, that Jacob was here wrestling with their God, and prevailed: but if their God proved weaker than Jacob, he certainly was a man, and if he were not, why did Jacob ask his name? saying, he had seen God face to face, for God was never seen by any, according to the following scriptures. † then who can wrestle with him, or who are they that will strive against God. \*

† I am the God of thy Father, the God of Abraham, the God of Isaac; and the God of Jacob.

14. I am that I am.

15.

† Ecc. xliii. 31. S. John i. 18. 1 Tim. vi. 16. 1 John iv. 12.

\* Job xxxiii. 13. Isaiah xlv. 9. † Exodus iii. 6.

15. The Lord God of your Fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; that is my name for ever, and this is my memorial unto all generations. †

I am the Lord, and I will bring you out from under the burthens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments.

7. And I will take you to me for a people, and I will be to you a God, and ye shall know that I am the Lord your God, which bringeth you out from under the burthens of the Egyptians.

8. And

† Exodus vi. 6.



8. And I will bring you in unto the Land concerning the which I did swear to give it to Abraham, to Isaac and to Jacob; and I will give it you for an heritage; I am the Lord. †

And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them. \*

Who is like unto thee, O Lord, among the Gods? who is like thee, glorious in holiness, fearful in praises, doing wonders. †

Thou shalt have no other Gods before me. ||

Be-

† Exodus vii. 5. \* Exodus xv. 11. † Exodus xx. 3.  
|| Exodus xxiii. 20.

\* Behold I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him.

22. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

24. Thou shalt not bow down to their Gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.

25. And ye shall serve the Lord your God, and he shall bless thy bread, and thy water, and I will take

C

take



take sickness away from the midst of thee.

27. I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

32. Thou shalt make no covenant with them, nor with their Gods.

33. They shall not dwell in thy land, lest they make thee sin against me; for if thou serve their Gods, it will surely be a snare unto thee.

\* And I will dwell among the children of Israel, and will be their God.

† For thou shalt worship no other God, for the Lord whose name is Jealous, is a jealous God.

‡ Know therefore this day, and consider it in thine heart, that the Lord  
he

he is God in heaven above, and upon the earth beneath; there is none else.

\* Hear, O Israel: The Lord our God is one Lord.

5. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

13. Thou shalt fear the Lord thy God, and serve him, and shall swear by his name.

14. Ye shall not go after other Gods, of the Gods of the people which are round about you.

† For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

C 2

\* And

\* Deut. vi. 4.

† Deut. vii. 6.



\* And it shall be, if thou do at all forget the Lord thy God, and walk after other Gods, and serve them, I testify against you this day that ye shall surely perish.

† Understand therefore this day, that the Lord thy God is he which goeth over before thee; as a consuming fire he shall destroy them; and he shall bring them down before thy face; so shalt thou drive them out, and destroy them quickly, as the Lord hath said unto thee.

5. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord sware unto thy Fathers, Abraham,

ham, Isaac, and Jacob.

\* And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul.

14. Behold the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is.

20. Thou shalt fear the Lord thy God: him shalt thou serve, and to him shalt thou cleave, and swear by his name.

† Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other Gods, and worship them.

‡ Ye shall utterly destroy all the places, wherein the nations which ye

C 3

ye

\* Deut. x. 12.

† Deut. xi. 16.

‡ Deut. xii. 2.



ye shall possess served their Gods, upon the high mountains, and upon the hills, and under every green tree.

3. And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall yew down the graven Images of their Gods, and destroy the names of them out of that place.

4. Ye shall not do so unto the Lord your God.

5. But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come.

29. When the Lord thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land.

30. Take

30. Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their Gods, saying, how did these nations serve their Gods? even so will I do likewise.

31. Thou shalt not do so unto the Lord thy God; for every abomination to the Lord which he hateth have they done unto their Gods, for even their sons and their daughters they have burnt in the fire to their Gods.

\* And he shall say, where are their Gods, their rock in whom they trusted.

39. See now that I, even I, am he, and there is no God with me: I kill, and I make alive; I wound, and I heal; neither is there any that

C 4 can



can deliver out of my hand.

\* And ye have seen all that the Lord your God hath done unto all these nations because of you; for the Lord your God is he that hath fought for you.

7. That ye come not among these nations, these that remain among you; neither make mention of the name of their Gods, nor cause to swear by them; neither serve them, nor bow yourselves unto them.

8. But cleave unto the Lord your God, as ye have done unto this day.

9. For the Lord hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you unto this day.

11. Take good heed therefore unto yourselves, that ye love the Lord

Lord your God.

\* Now therefore fear the Lord and serve him in sincerity and in truth : and put away the Gods which your Fathers served on the other side of the flood, and in Egypt ; and serve the Lord.

15. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve ; whether the Gods which your Fathers served that were on the other side of the flood, or the Gods of the Amorites in whose land ye dwell?

16. And the people answered and said, God forbid that we should forsake the Lord, to serve other Gods.

20. If ye forsake the Lord, and serve strange Gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

23. Now



23. Now therefore put away, the strange Gods which are among you, and incline your heart unto the Lord God of Israel.

\* There is none holy as the Lord, for there is none beside thee.

10. The adversaries of the Lord shall be broken to pieces.

† He is wise in heart, and mighty in strength; who hath hardened himself against him, and hath prospered.

‡ He is in one mind, and who can turn him? and what his soul desireth, even that he doeth.

|| Why do the heathen rage, and the people imagine a vain thing?

2. The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed.

4. He that sitteth in the heavens shall

\* 1 Samuel ii. 2. † Job ix. 4. ‡ Job xxiii. 13. || Psa. ii. 1

shall laugh: the Lord shall have them in derision.

\* Yea, all kings shall fall down before him: all nations shall serve him.

† O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

‡ The Lord is king for ever and ever.

|| The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

§ For who is God save the Lord? or who is a rock save our God.

\* Some trust in chariots, and some in horses: but we will remember the name of the Lord our God.

† Thine hand shall find out all thine

\* Psa. lxxii. 11. † Psa. viii. 1. ‡ Psa. x. 16. || Psa. xiv. 2.  
§ Psa. xviii. 31. \* Psa. xx. 7. † Psa. xxi. 8.



thine enemies: thy right-hand shall find out those that hate thee.

\* For the kingdom is the Lord's: and he is the governor among the nations.

† The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

‡ Give unto the Lord, O ye mighty, give unto the Lord glory and strength.

2. Give unto the Lord the glory due unto his name.

4. The voice of the Lord is powerful; the voice of the Lord is full of majesty.

|| Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him.

ii. The counsel of the Lord standeth for ever, the thoughts of his

\* Psa. xxii. 28. † Psa. xxiv. 1. ‡ Psa. xxix. 1. || Psa. xxxiii. 8.

his heart to all generations.

12. Blessed is the nation whose  
God is the Lord; and the people  
whom he hath chosen for his own  
inheritance.

\* Let them shout for joy, and be glad that favour my righteous cause; yea, let them say continually, let the Lord be magnified, which hath pleasure in the prosperity of his servant.

† Hearken O daughter, and consider, and incline thine ear: forget also thine own people, and thy Father's house.

11. So shall the king greatly desire thy beauty: for he is thy Lord, and worship thou him.

3. Gird thy sword upon thy thigh,  
O most mighty, with thy glory and  
thy majesty.

4. And in thy majesty ride prof-  
perously,

\* Пса. xxxv. 27.

+ Pfa. xlv. 10



perously, because of truth and meekness, and righteousness: and thy right hand shall teach thee terrible things.

6 Thy throne O God. is for ever and ever; the sceptre of thy kingdom is a right sceptre.

‡ The Lord of hosts is with us; the God of Jacob is our refuge.

10. Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth.

\* According to thy name, O God, so is thy praise unto the ends of the earth; thy right hand is full of righteousness.

§ He shall call to the heavens from above, and to the earth, that he may judge his people.

5. Gather my saints together unto me; those that have made a covenant

venant with me by sacrifice.

6. And the heavens shall declare his righteousness; for God is Judge himself.

† Be thou exalted, O God, above the heavens; let thy glory be above all the earth.

‖ God hath spoken once; twice have I heard this: that power longeth unto God.

\* And all men shall fear, and declare the work of God; for they shall wisely consider of his doing.

‡ Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

§ Say unto God, how terrible art thou in thy works! through the greatness of thy power shall thine  
D 2 enemies

† Psa. li. 5. ‖ Psa. lxii. 11. \* Psa. lxiv. 9. ‡ Psa. lxv. 7

§ Psa. lxvi. 3.



enemies submit themselves unto thee.

\* Let God arise, let his enemies be scattered : let them also that hate him flee before him.

§ Let all those that seek thee rejoice and be glad in thee ; and let such as love thy salvation say continually let God be magnified.

† For God is my King of old working salvation in the midst of the earth.

|| Thou, even thou, art to be feared ; and who may stand in thy sight when once thou art angry ?

‡ Thou art the God that doest wonders ; thou hast declared thy strength among the people.

\* Arise O God, Judge the earth for thou shalt inherit all nations.

§ That

\* Psa. lxxviii. 1. § Psa. lxx 4 † Psa. lxxiv. 12. || Psa. lxxvi. 7

‡ Psa. lxxvii. 14. \* Psa. lxxxii. 18. § xxxiii 18.

§ That men may know that thou, whose name alone is Jehovah, art the most high over all the earth.

\* Among the gods there is none like unto thee, O Lord : neither are there any works like unto thy works.

10. For thou art great, and doest wondrous things ; thou art God alone.

† For who in the heavens can be compared unto the Lord ? who among the sons of the mighty can be likened unto the Lord ?

8. O Lord God of hosts, who is a strong Lord like unto thee ? or to thy faithfulness round about thee.

9. Thou rulest the raging of the sea ; when the waves thereof arise, thou stillest them.

13. Thou hast a mighty arm ;

D 3

strong



strong is thy hand, and high is thy right hand.

15 Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance.

18. For the Lord is our defence, and the Holy one of Israel is our king.

\* The Lord on high is mightier than the noise of many waters, year than the mighty waves of the sea.

† For the Lord is a great God, and a great king above all Gods.

4. In his hand are the deep places of the earth; the strength of the hills is his also.

§ The Lord reigneth; let the whole earth rejoice; let the multitudes of isles be glad thereof.

3. A fire

\* Psa. xciii. 4

† Psa. xcv. 3.

Psa. xcvii. 1.

3. A fire goeth before him, and burneth up his enemies round about.

5. The hills melted like wax at the presence of the Lord.

6. The heavens declare his righteousness:

7. Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye Gods.

9. For thou Lord, art high above all the earth: thou art exalted far above all Gods.

\* Let them praise thy great and terrible name; for it is holy.

† Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

21. Bless ye the Lord, all ye his  
D 4                      hosts;



hosts; ye ministers of his, that do his pleasure.

† O Lord my God, thou art very great; thou art clothed with honour and majesty.

4. Who maketh his angels spirits, his ministers a flaming fire.

|| He suffered no man to do them wrong: yea, he reproveth kings for their sakes;

15. Saying touch not mine anointed, and do my prophets no harm.

\* The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool.

5. The Lord at thy right hand shall strike through kings in the day of his wrath.

† The Lord is high above all nations. and his glory above the heavens.

† Tremble

‡ Tremble, thou earth, at the  
presence of the Lord, at the pre-  
sence of the God of Jacob.

§ Whatsoever the Lord pleased,  
that did he in heaven, and in earth,  
in the seas, and all deep places.

\* Great is the Lord, and greatly  
to be praised; and his greatness is  
unsearchable.

13. Thy kingdom is an everlast-  
ing, kingdom and thy dominion en-  
dureth throughout all generations.

† Great is our Lord, and of great  
power: his understanding is infinite.

15. He sendeth forth his com-  
mandment upon earth: his word  
runneth very swiftly.

‡ Let them praise the name of  
the Lord: for his name alone is ex-  
cellent, his glory is above the earth  
and heaven. || Thine,

‡ Psa. cxiv. 7.

§ Psa. cxxxv. 6.

\* Psa. cxlv. 3.

† Psa. cxlvii.

‡ Psa. cxlviii. 13.

|| Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.

\* The eyes of the Lord are in every place, beholding the evil and the good.

11. Hell and destruction are before the Lord: how much more then the hearts of the children of men?

† There is no wisdom nor understanding nor counsel against the Lord.

‡ And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted.

‡ There-



¶ Therefore saith the Lord, the Lord of hosts, the mighty one of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies.

\* The Lord standeth up to plead; and standeth to judge the people.

† Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10. Take counsel together, and it shall come to nought; speak the word and it shall not stand: for God is with us.

12. Say ye not, A confederacy; so all them to whom this people shall say, A confederacy, neither fear ye their fear, nor be afraid.

13. Sanctify

13. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread.

‡ Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.

|| And it shall be said, lo, this is our God, we have waited for him, and he will save us: this is the Lord, we have waited for him; we will be glad and rejoice in his salvation.

\* Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, who seeth us? and who knoweth us?

† Woe to the rebellious children, saith the Lord. that take counsel but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin.

‡ Behold,

† Behold, a king shall reign in righteousness, and princes shall rule in judgment.

3. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

17. And the work of righteousness shall be peace; and the effect of righteousness quietness, and assurance for ever.

18. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.

\* Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself.

13. Hear, ye that are far off, what I have done; and ye that are near, acknowledge my might.

22. The Lord is our judge, the  
F Lord

† Isa. xxxii. 1

\* Isa. xxxiii. 10.



Lord is our lawgiver, the Lord is our king: he will save us.

\* Say to them that are of a fearful heart, be strong, fear not, behold, your God will come with vengeance, even God with a recompence; he will come and save you.

† Who hath directed the spirit of the Lord, or being his counsellor hath taught him?

14. With whom took he counsel and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?

18. To whom then will ye liken God? or what likeness will ye compare unto him?

22. It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers that

\* Isa. xxxv. 4.

† Isa. lx. 13.

that stretcheth out the heavens as  
a curtain, and spreadeth them out as  
a tent to dwell in.

25. To whom then will ye liken  
me, or shall I be equal? saith the  
Holy One.

\* Fear thou not: for I am with  
thee; be not dismayed; for I am  
thy God: I will strengthen thee;  
yea, I will help thee; yea, I will  
uphold thee with the right hand of  
my righteousness.

11. Behold, all they that were  
incensed against thee shall be a-  
shamed and confounded: they shall  
be as nothing; and they that strive  
with thee shall perish.

13. For I the Lord thy God will  
hold thy right hand, saying unto  
thee, fear not; I will help thee.

20. For I beheld, and there was

F 2

no

no man; even among them, and there was no counsellor, that, when I asked of them, could answer a word.

\* I am the Lord: and that is my name: and my glory will I not give to another, neither my praise to graven images.

† I will say to the north, give up; and to the south, keep not back: bring my sons from far, and my daughters from the ends of the earth.

11. I, even I, am the Lord; and beside me there is no Saviour.

13. Yea, before the day was I am he: and there is none that can deliver out of my hand: I will work, and who shall let it.

15. I am the Lord your Holy One



One, the creator of Israel, your king.

\* And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.

8. Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses, is there a God beside me? yea, there is no God; I know not any.

† That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else.

12. I have made the earth, and created man upon it: I even my  
F 3 hands,

\* Isa. lxiv. 7.

† Isa. lxxv. 6.

hands, have stretched out the heavens, and all their host have I commanded.

18. For thus saith the Lord that created the heavens; God himself that formed the earth and made it, he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else.

22. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

23. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear.

\* Remember the former things of old: for I am God, and there

is none else ; I am God, and there is none like me.

10. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying my counsel shall stand, and I will do all my pleasure.

§ Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I.

† And all thy children shall be thought of the Lord; and great shall be the peace of thy children.

|| I have spread out my hands all the day unto a rebellious people, which walked in a way that was not good, after their own thoughts.

† For my thoughts are not your thoughts,

F 4

thoughts,



thoughts, neither are your ways my ways, saith the Lord.

9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

‡ For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

§ Thus saith the Lord, what iniquity have your Fathers found in me, that they are gone far from me, and have walked after vanity and are become vain.

8. The Priests said not, where is the Lord? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that

that do not profit.

11. Hath a nation changed their Gods, which are yet no Gods? but my people have changed their glory for that which doth not profit.

13. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns broken cisterns that can hold no water.

28. But where are thy Gods that thou hast made thee? let them arise if they can save thee in the time of thy trouble: for according to the number of thy cities are thy Gods, O Judah.

31. O generation, see ye the word of the Lord. Have I been a wilderness unto Israel? a land of darkness? wherefore say my people

ple we are Lords; we will come no more unto thee?

32. Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.

\* They say, if a man put away his wife, and she go from him, and become another mans shall he return to her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the Lord.

6. The Lord said, hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot.

7. And I said after she had done all



all these things, turn thou unto me, but she returned not, and her treacherous sister Judah saw it.

8. And I saw, when for all the causes whereby backsliding Israel committed adultery. I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

9.. And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and stocks.

10. And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly saith the Lord.

20. Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel.

21. A voice was heard upon the high places weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the Lord their God.

23. Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel.

\* The house of Israel and the house of Judah have dealt very treacherously against me:

12. They have belied the Lord, and said it is not he.

22. Fear ye not me? will ye not tremble at my presence; which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the

the waves thereof toſs themſelves,  
yet can they not prevail ; though  
they roar, yet can they not paſs  
over it.

|| Yet I am the Lord thy God  
from the land of Egypt, and  
thou ſhalt know no God but me :  
for there is no Saviour beſide me.

\* Give glory unto the Lord your  
God, before he cauſe darkneſs ; and  
before your feet ſtumble upon the  
dark mountains, and, while ye look  
for light, he turn it into the ſhadow  
of death, and make it groſs dark-  
neſs.

† Therefore, behold, I will this  
once cauſe them to know mine  
hand and my might ; and they  
ſhall know that my name is the  
Lord.

§ Am I a God at hand, ſaith  
G the



the Lord, and not a God afar off?

24 Can any hide himself in secret places that I shall not see him? saith the Lord, do not I fill heaven and earth? saith the Lord.

25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully, what is the chaff to the wheat? saith the Lord.

29. Is not my word like a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?

\* Behold, I am the Lord, the God of all flesh: is there any thing too hard for me?

§ For

§ For I will speak, I am the Lord : I will speak, and the word that I shall speak shall come to pass.

† Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God.

31. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.

‡ O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

13. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves.

G 2

14. And

14 And shall put my spirit in you and ye shall live, and I shall place you in your own land : then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

|| Thus will I magnify myself, and sanctify myself ; and I will be known in the eyes of many nations, and they know that I am the Lord.

\* So will I make my holy name known in the midst of my people Israel ; and I will not let them pollute my holy name any more, and the heathen shall know that I am the Lord, the holy one in Israel.

8. Behold, it is come, and it is done, saith the Lord God ; this is the day whereof I have spoken.

22. So



22. So the house of Israel shall know that I am the Lord their God from that day and forward.

\* Israel shall cry unto me, my God, we know thee.

† And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed.

‖ The Lord will be terrible unto them: for he will famish all the Gods of the Earth; and men shall worship him, and every one from his place, even all the isles of the heathen.

‡ For then will I turn to the pure language, that they may all call upon the name of the Lord, to serve him with one consent.

G 3

\* And

\* And the Lord shall be king  
over all the earth : in that day shall  
there be one Lord; and his name  
one,

† If you will not hear, and if ye  
will not lay it to heart, to give glory  
unto my name, saith the Lord of  
hosts, I will even send a curse upon  
you, and I will curse your blessings.

§ The priests said not, where is  
the Lord? and they that handle the  
law knew me not : the pastors also  
transgressed against me, and the  
prophets prophesied by Baal : and  
walked after things that do not  
profit.

|| Thus saith the almighty Lord,  
Have I not prayed you as a father  
his sons, a mother her daughters,  
and a nurse her young babes.

29. That ye would be my people,  
and

\* Zach. xiv. 9. † Mal. ii. 2. § Jer. ii. 8. || 2 Esdras i. 28.

and I should be your God; that you would be my children, and I should be your father?

\* Behold the word of the Lord; receive it: believe not the Gods of whom the Lord spake.

54. Behold, the Lord knoweth all the works of men, their imaginations, their thoughts, and their hearts.

† They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect.

‡ For thou canst shew thy great strength at all times when thou wilt; and who may withstand the power of thine arm?

G 4 .

22. For

\* 2 Esdras xvi. 36. † W. Sol. iii. 9. W. Sol. xi. 21.



22. For the whole world before thee is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth.

\* For when men will not believe that thou art of a full power, thou shewest thy strength, and among them that know it thou makest their boldness manifest.

† Behold the heaven, and the heaven of heavens, the deep, and the earth, and all that therein is shall be moved when he shall visit.

19. The mountains also and foundations of the earth shall be shaken trembling, when the Lord looketh upon them.

‡ Their eyes saw the majesty of his glory, and their ears heard his glorious voice.

15. Their

15. Their ways are ever before him, and shall not be hid from his eyes.

19. Therefore all their works are as the sun before him, and his eyes are continually upon their ways.

31. He vieweth the power of the height of heaven; and all men are but earth and ashes.

\* The Lord only is righteous, and there is none other but he.

† At his commandment is done whatsoever pleaseth him; and none can hinder, when he will save.

19. The works of all flesh are before him; and nothing can be hid from his eyes.

20. He seeth from everlasting to everlasting; and there is nothing wonderful before him.

‡ He

‡ He seeketh out the deep, and the heart, and considereth their crafty devices : for the Lord knoweth all that may be known, and he beholdeth the signs of the world.

19. He declareth the things that are past, and for to come, and revealeth the steps of hidden things.

20. No thought escapeth him, neither any word is hidden from him.

\* O Israel, how great is the house of God ? and how large is the place of his possession !

25. Great, and hath no end high, and unmeasurable.

35. This is our God, and there shall none other be accounted of in comparison of him.

† For they, said he, trust in their weapons and boldness ; but our confidence


‡ Eccl. xlii. 18.

Baruch iii. 24.

† 2 Mac. viii. 1



confidence is in almighty God, who at a beck can cast down both them that come against us, and also all the world.

‡  Victory is of God.

|| Take this holy sword, a gift from God, with the which thou shalt wound the adversaries.

\* Blessed are the pure in heart; for they shall see God.

† For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

§ For though there be that are called Gods, whether in heaven or in earth, (as there be Gods many and Lords many,)

6. But to us there is but one God, the Father, of whom are all things, and

2 Mac. xiii. 15. || 2 Mac. xv. 16. \* Matt. v. 8.

† Rom. xiv. 11. § 1 Cor. viii. 5.

and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

\* But I would have you know, that the head of every man is Christ, and the head of the woman is the man; and the head of Christ is God.

† And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

*The exaltation of Jesus Christ  
by the Glory of God.*

§ **T**H A T every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. || Because he hath appointed a day

\* 1 Cor. ii. 3. † Heb. viii. 11. § Phil. ii. 11. || Acts xvii.

a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. \* For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. † Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. § And declared to be the son of God with power, according to the spirit of holiness, by the resurrection from the dead. || Christ being raised from the dead by the glory of the father; dieth no more : death hath no more dominion over him. ‡ Who is gone into heaven, and is on the right hand

H

\* Rom xiv. 9. † 1 Pet. i. 21. § Rom. i. 4.  
 || Rom. vi. 4, 9. ‡ 1 Pet. iii. 22.



hand of God; angels and authorities and powers being made subject unto him. \* And God hath both raised up the Lord, and will also raise up us by his own power: † Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you. § Blessed be the God and father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead. ‡ Wherefore he saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee light. || For in him dwelleth all the fullness of the Godhead bodily. § Our conversation is in heaven; from whence also

\* 1 Cor. vi. 14. † 2 Cor. iv. 14. § 1 Pet. i. 3. ‡ Eph. v. 14.  
|| Col. ii. 9. § Phil. iii. 20.

also we look for the saviour, the Lord Jesus Christ : 21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. \* O my people, I will open your graves, and cause you to come up out of your graves.

*The manner of the Resurrection.*

The resurrection of the body shall be by man ; or God in man ; which makes one Christ. § I know that my redeemer liveth, and that he stands upon the earth : || And that he shall still live for ever, and not see corruption. † Truth is sprung up ; ‡ The treasure of immortality :

H 2

\* The

Eze. xxxvii. 12.    § Job. xix. 25.    || Psal. xlix. 9.  
 † 2 Esdras vii. 44.    ‡ 2 Esdras viii. 54.

\* The hour coming, and now is, when the dead shall hear the voice of the son of God : and they that hear shall live : 28. Marvel not at this : for all that are in their graves shall hear his voice : § I am the resurrection and the life. † For now is Christ risen from the dead, and become the first fruits of them that slept. 21. By man came the resurrection of the dead. 22. In Christ shall all be made alive : 23. Christ the first fruits. 40. There are also celestial bodies : but the glory of the celestial is one : 41. There is one glory of the sun : 42. So also is the resurrection of the dead, it is raised in incorruption : 43. It is raised in glory, it is raised in power : 44. It is raised a spiritual body. there is a spiritual body. 45. A

\* 1 John v. 25. § 1 John xi. 25. † 1 Cor. xv. 20.



45. A quickning spirit. 47. The Lord from heaven. 48. Such are they also that are heavenly. 49. We shall bear the image of the heavenly: 51. We shall be changed. 53. Put on incorruption, put on immortality. 57. Through Jesus Christ our Lord. \* For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. § I am he that liveth, and was dead; and, behold I am alive, for evermore, Amen; and have the keys of hell and of death. † Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ.

H 3

A door

\* Rom. vi. 5. § Rev. i. 18. † Rev. xx. 6.

*A door of grace open to the whole world.*

\* O taste and see that the Lord is good ! blessed is the man that trusteth in him. † I am the Lord thy God, which brought thee out of the land of Egypt : open thy mouth wide and I will fill it. ‡ Oh ! every one that thirsteth, come ye to the waters, and he that hath no money ; come ye, buy, and eat ; yea come, buy wine and milk without money, and without price. 2. Wherefore do you spend money for that which is not bread ! and your labour for that which satisfieth not ? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness : || For who-  
soever

\* Psal. xxxiv. 8.

† Psal. lxxxix. 10.

‡ Isa. lv. 1.

|| 1 John iv. 14.

foever drinketh of the water that I shall give him, shall never thirst : but the water that I shall give him, shall be in him a well of water springing up into everlasting life. \* If any man thirst, let him come unto me, and drink. † I will give unto him that is athirst, of the fountain of the water of life freely. ‡ And the spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst, come. And whosoever will, let him take the water of life freely. § Behold, I will pour out my spirit unto you, I will make known my words unto you. || And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else : and my people shall never be ashamed. 28. I will also pour out my spirit upon all flesh : ‡ For the earth

\* 1 John vii. 37. † Rev. xxi. 6. ‡ Rev. xxvii. 17.  
§ Prov. i. 23. || Joel ii. 27. ‡ Isa. xi. 9. Hab. ii. 14.



earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. † The light of the moon shall then be as the light of the sun, that is, the light of the world, or church, shall be as the light of the son of God. And the light of the sun shall be seven fold, as the light of seven days, that is, the light of the son of God, shall then be seven fold more than the world, or church; as the son of God, shall multiply in light and glory, as the earth or the church increaseth in knowledge, light, or glory. \* Look unto me, and be ye saved, all the ends of the earth for I am God, for I am God, and there is none else. § Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

|| I am

† Isa. xxx. 26. \* Isa. xlv. 22. § Isa. lx. 1.

|| I am sought of them that asked not for me; I am found of them that sought me not: I said, behold me, behold me, unto a nation that was not called by my name. 24. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. † And in the place where it was said unto them, ye are not my people, there it shall be said unto them, ye are the sons of the living God. § And I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, thou art my people; and they shall say, thou art my God. ‡ And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and their children after them: 40. And I will

|| Isa. lxxv. 1.

† Hosea i. 10.

§ Hosea ii. 23.

‡ Jere. xxxii. 39.

will make an everlasting covenant with them, that I will not turn away from them, to do them good ; but I will put my fear in their hearts, that they shall not depart from me. † Is he the God of the Jews only ? is he not also of the Gentiles yes, of the Gentiles also. 30. seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. ‡ For there is no difference between the jew and the greek : for the same Lord over all is rich unto all that call upon him. \* That the Gentiles should be fellow heirs, and of the same body ; ¶ There is one body, and one spirit, even as ye are called in one hope of your calling. 6. One God and Father of all, who is above all, and through all, and in you all. § For of him, and through him, and to him are all things to whom be glory for ever. Amen. || There is one God, and one mediator between God and men, the man

† Rom. iii. 29. ‡ Rom x. 12. \* Eph. iii. 6. ¶ Rom. iv. 4.  
§ Rom. xi. 36. || 1 Tim. ii. 5.



man Christ Jesus, 4. Who will have all men to be saved, and to come unto the knowledge of the truth. \* He hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace : † Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. 7. That being justified by his grace, we should be made heirs according to the hope of eternal life. § For by grace are ye saved through faith ; and that not of yourselves ; it is the gift of God. ‡ Therefore I say unto you, Oh ye heathen, that hear and understand, look for your shepherd, he shall give you everlasting rest ; for he is nigh at hand, that shall come in the end of the world. 35. Be ready to the reward of the kingdom, for the everlasting light

2 Tim. i. 9.

† Titus iii. v.

§ Eph. ii. 8,

‡ 2 Esdras ii. 34.

light shall shine upon you for evermore.  
 37. O receive the gift that is given you,  
 and be glad, giving thanks unto him  
 that hath called you to the heavenly  
 kingdom. § The Lord is good to  
 all; and his tender mercies are over  
 all his works. † His mercy is mani-  
 fest to every creature. ‡ They shall  
 speak of the glory of thy kingdom,  
 and talk of thy power. || But thou  
 hast mercy upon all; for thou canst  
 do all things, and winkest at the sins  
 of men, because they should amend.  
 ¶ For thou lovest all the things that  
 are, and abhorrest nothing which thou  
 hast made: for never wouldest thou  
 have made any thing, if thou hadst  
 hated it, 25. And how could any  
 thing have endured, if it had not  
 been thy will? or been preserved  
 if not called by thee? 26. But thou  
 sparest all: for they are thine, O Lord  
 thou love of souls. \* For thine is  
 corruptible

§ Psal. cxlv. 9. † Ecclesiasticus. ‡ Psal. cxlv. 10.

|| Wis. of Sol. xi. 23. ¶ Wis. of Sol. xi. 24.

\* Wis. of Sol. xii. 1.

corruptible spirit is in all things. \* For if we sin, we are thine, knowing thy power: but we will not sin, knowing that we are counted thine. 3. For to know thee is perfect righteousness: yea, to know thy power is the root of immortality, || For thy power is the beginning of righteousness, and because thou art the Lord of all, it maketh thee to be gracious unto all. § They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect, † Arise up and stand, behold the number of those that be sealed in the feast of the Lord; 39. Which are departed from the shadow of the world, and have received glorious garments of the Lord 40. Take thy number, O Sion, and shut up those of thine that are clothed in white, which have fulfilled

I filled

Wis. of Sol. xv. 2.

Wis. of Sol. iii. 9.

|| Wis. of Sol. xii. 16.

† 2 Esdras ii. 38.



filled the law of the Lord. \* They shall have the tree of life for an ointment of sweet favour; they shall neither labour, nor be weary. 45. These be they that have put off the mortal cloathing, and put on the immortal, and have confessed the name of God.

*The meaning and manner of the  
end of the World.*

THE end of the world, is not to be took literally by scripture; but comparitively: for in the scriptures; and individuals, and bodies of people, are called Heavens, Sun, Moon, Stars, Gods. Lords, Graces, Saints, Angels, Earth, Cities, Mountains, Hills, Islands, Rocks, Trees, Beasts, Fishes, Birds, Seas, Rivers, Brooks, and other earthly matter. † Such are the heavens as shall pass away with

\* 2 Esdras ii. 12.

† Peter x. 12.

with a great noise, and being on a spiritual fire, shall be dissolved; and their elements shall melt with fervent heat, the earth also and the works that are therein comprized of such matter, shall be burned up. \* Who-soever remaineth from all these that I have told thee shall escape, and see my salvation, and the end of your world. 26. And the men that are received shall see it, who have not tasted death from their birth: and the heart of the inhabitants shall be changed, and turned into another meaning. † Flee the shadow of this world. ‡ And even he shall rule, whom they look not for that dwell upon the earth. || Lift up your eyes to the heavens and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in  
I 2 like

\* 2 Esdras 6. 25.

† 2 Esdras ii. 36.

‡ 2 Esdras v. 6.

|| Isa. li. 6.

like manner: § And when the world, that shall begin to vanish away, shall be finished, \* For the world hasteth fast to pass away. 36. He hath weighed the world in the balance.

† And the whole world is as a little grain of the balance; || They shall know then that power belongeth unto God: ‡ For he will punish the host of the high ones that are on high, and the kings of the earth upon the earth. ¶ Therefore night shall be unto them, that they shall not have a vision; and it shall be dark unto them, that they shall not divine; for the sun shall go down over the prophets, and the day shall be dark over them. () I will cause the sun to go down at noon, and I will darken the earth in the clear day: 11. And I will send a famine in the land, even a spiritual famine of hearing the words

§ 2 Esdras vi. 20. \* 2 Esdras iv. 26. † Wis. of Sol. xi. 22.  
 || Psal. lxii. 11. ‡ Isa. xxiv. 21. ¶ Micah. iii. 6.  
 () Amos viii. 9.



words of the Lord. \* Then shall the seers be ashamed, and the diviners confounded, yea, they shall all cover their lips; for there is no answer of God. † For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. ‡ They grope for the wall like the blind, and they grope as if they had no eyes: they stumble at noon day as in the night; they are in desolate places as dead men. || And these are the signs in the sun, and in the moon, and in the stars; and upon the earth nations being in distress with perplexity: like the sea and the waves roaring.

26. Mens hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27. And then shall they see the son  
I 3 of

\* Mich. iii. 7. † Isa. xxix. 10. ‡ Isa. lix. 10.  
|| Luke xxi. 25.

of man coming in a cloud with power and great glory. Let not the children think, that, it means a cloud betwixt the earth and the skies, but rather, a man covered from the world, respecting his intention ; yet his power and glory is visible. \* And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll : and all their host shall fall down ; † Drop down ye heavens, from above ; ‡ The earth shook, the heavens also dropped at the presence of God : || I clothe the heavens with blackness, and I make sackcloth their covering ; § Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate saith the Lord.

¶ Which commandeth the Sun, and it riseth not ; and sealeth up the stars. () I beheld the heavens, and they had no light. [] And the stars of heaven fell unto the earth, even

\* Isa. xxxiv. 4.      † Isa. xlv. 8.      ‡ Psal. lxxviii. 8.  
 || Psal. l. 3.      § Jere. ii. 12.      ¶ Job ix. 7.  
 () Jere. ii. 23.      [] Rev. vi. 13.

as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. that is, the spiritual and temporal powers of the world, who thought themselves as stars; shall now fall down before one whom they thought as inferior, as the earth itself. 14. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. 15. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and behold, \* The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. 6. And the rocks are thrown down by him. § Arise, O God, judge the earth: for thou shalt inherit all nations. † Which shaketh the  
the

\* Nahum i. 5.

§ Psa, lxxxii. 8.

† Job ix. 6.



the earth out of her place, and the pillars thereof tremble. || He looketh on the earth, and it trembleth: he toucheth the hills and they smoke.

\* In vain is salvation hoped for from the hills and from the multitude of mountains: † I will make waste mountains and hills, and dry up all their herds. § The most high shall appear upon the seat of judgment. ‡ He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow. ¶ He will be terrible unto them: for he will famish all the Gods of the earth; and men shall worship him, every one from his place. () Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.  
4. The earth mourneth and fadeth away,

|| Psa. civ. 32.

\* Jer. iii. 23.

† Isa. xlii. 15.

§ 2 Esdras vii. 33.

‡ Hab. iii. 6.

¶ Zeph. ii. 11.

() Isaiah xxiv. 1

away, the world languisheth and fadeth away, the haughty people of the earth do languish. . † Suddenly shall the sown places appear unsown, the full storehouses shall suddenly be found empty. \* And the earth shall restore

those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them.

§ The land mourneth, and every one that dwelleth therein doth languish, with beasts of the field, and with the fowls of heaven. † Lebanon is asha-

med and hewn down: Sharon is like a wilderness; and Bashan and Carmel shake of their fruits. || I beheld the

earth, and, lo, it was without form and void, and the heavens, and they had no light. 24. I beheld the moun-

tains, and, lo, they trembled, and all the hills moved lightly. 25. I beheld, and, lo, there was no man, and all the

birds

† 2 Esdras vi. 22.

\* 2 Esdras vii. 32.

§ Hosea iv. 3,

† Isa. xxxiii. 9.

|| Jer. iv. 23.

birds of the heavens were fled. 26. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord: ¶ From whose face the earth and the heavens fled away; and there was found no place for them. \* The earth and all the inhabitants thereof are dissolved: † The earth is utterly broken down, the earth is clean dissolved.

|| Is the inhabitants of the world now in the sea? For the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins. § Therefore thus saith the Lord; I will dry up the sea, and make her springs dry. ‡ And they shall wander from sea to sea, and from the north even to the east, or to the place of the sun rising, they shall run to and fro to seek the word of the Lord, and

¶ Rev. xx. 11.

\* Psal. lxxv. 3.

† Isa. xxiv. 19.

|| Isa. xxiii. 4.

§ Jer. li. 36.

‡ Amos viii. 12.



and shall not find it. 13. Then shall the fair virgins and young men faint for thirst: ¶ For the waters shall fail from the sea, and the river shall be wasted and dried up. 6. And they shall turn the rivers far away; and the brooks of defence shall be emptied and dried up: 7. And every thing sown by the brooks, shall wither, be driven away and be no more. 8. The fishers of men also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish. 9 Moreover they that work in fine flax, and they that weave net-works, shall be confounded. 10. And they shall be broken in the purposes thereof, all that make sluices and ponds for fish.

\* For I will make the rivers islands, and I will dry up all the pools. † He rebuketh the sea, and maketh it dry, and drieth up all the rivers. § For they

they were but raging waves of the sea, foaming out their own shame. \* Like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. The heavens are dissolved, the earth is melted, and their inhabitants are now in the depth of the sea, therefore, I say, O sea, sea, sea! hear the word of the Lord. Behold, I will turn the whole sea into dry land; therefore, I say unto all therein! are you willing to have your shapes, forms, colours, and maxims, or I may say, actions, works, words, and intentions laid open to the firmament, and die for thirst, and stink, moulder away and so be blown away by the wind: or will ye be gathered into my store-houses?

§ He turneth the sea into land: yea, and the fishes of the sea he taketh away—See Hosea iv. 3.

† He gathereth the waters of the sea together as an heap: he layeth up the depth

\* Isa. lvii. 20.

§ Psal. lxvi. 6.

† Psal. xxxiii. 7.

depth in store-houses. The heavens, and the earth, being considered as people, likened to all the fore-mentioned elements and particles, or matter, are now destroyed! The meaning whereof is this: having put down all rule and all authority, and power; this is the end of the world. \* It is said, that Esau is the end of the world, and Jacob the beginning of that which followeth: like, as when the flood drowned the world, covering every mountain, and hill; and Noah only was preserved. Esau being rejected, and Jacob receiving the blessing from the Lord, and righteousness from the God of his salvation. Now I compare it thus: the earth, you all know, giveth much mould whereof earthen vessels are made, but little dust of which Gold is composed. Therefore, thou art alone, † Another similitude is this: a city, as it were is built and erected on a broad field, full  
K of

\* 2 Esdras 6. 9.

† 2 Esdras vii. 6 to 9



of all good things: the entrance thereof is a narrow dangerous place, as if a fire were on the right hand, and on the left a deep water, and one path only between both, the fire and water; and this so small that there can but one man enter at a time: Now suppose this city to be given any man for an inheritance, if he never passes the danger set before it, how shall he receive this inheritance?

\* In this manner I considered the former world, and, behold, there was peril because of the devices that were in it. 21. And I saw, and spared it greatly, and have kept me a grape of the cluster, and a plant of a great people. 22. Let the multitude perish then, which was born in vain; and let my grape be kept, and my plant; for with great labour have I made it perfect. † For him whom they rejected with scorn, when he was long before thrown

\* 2 Esdras ix. 20. † Wis. of Sol. xi. 14.

thrown out at the casting forth of the infants, him in the end, when they saw what came to pass they admired. For he was set at nought by the builders, and well it was, for the same stone which the builders rejected, is now become the head of the corner.

*A new heaven created, and a new earth.*

\* **B**EHOLD, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. † Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, the earth also, and all things that are therein. § Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also and they that dwell therein. † Where wast thou when I laid the foundations of the earth? declare, if thou

K 2

thou

\* Isa. lxxv. 17.

† Nehemiah ix. 6.

§ Deut. x. 14.

‡ Job xxxviii. 4.

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K 2

thou

\* Isa. lxxv. 17.

† Nehemiah ix. 6.

§ Deut. x. 14.

‡ Job xxxviii. 4.

thou hast understanding. 6. Whereupon are the foundations thereof fastened? or who laid the corner stone thereof. \* He hangeth the earth upon nothing. † Who hath given him a charge over the earth? or who hath disposed the whole world? § The earth is the Lord's, and the fulness thereof; the world and they that dwell therein. ‡ The earth is full of thy riches. || The Lord reigneth let the earth rejoice. ¶ Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. ( ) And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. Some suppose this creation not to take place till the skies, earth,

\* Job xxvi. 7. † Job xxxiv. 13. § Psal. xxiv. 1.  
 ‡ Psal. civ. 24. § Psal. xcvi. 1. ¶ 1 Chron. xxix. 11.  
 ( ) Rev. xxi. 1.

earth, seas and all things shall pass away. But, let such children know, that these are none other than those which I have before described ; and, that this new heaven and earth, is a glorious, spiritual creation here below. 3. Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

\* And they shall see his face ; and confess his name. † And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the, the former things are passed away. There shall be no more devils, in human shape, to spit out fire and brimstone, and damnation on God's people ! no more hell flames, and damned spirits to fright poor innocent creatures into desperation ! no more cursed doctrines to deceive, de-

K 3

lude,



lude, and seduce them ! no more seas, or deep dangerous waters in which souls are cast away or made ship wreck of. But there the glorious Lord will be unto them a place of broad rivers and streams ; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

\* Violence shall no more be heard in thy land, wasting nor destruction within thy borders. The sun shall be no more thy light by day ; neither for brightness shall the moon give light unto thee : but the light of the Lord shall be everlasting ; for there shall be no night the days of thy mourning shall be ended, thy people shall be all righteous : they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified !

† He that overcometh shall inherit all things ; and I will be his God, and he shall be my son.—chap. iii. 12.

The

*The new Jerusalem.*

\* **T**H E holy Jerusalem, descending out of Heaven from God, the Church triumphant changed from glory, to glory; † The holy church not having spot or wrinkle, or any such thing; but holy, and without blemish. ‡ Having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; for she was like unto the precious corner stone, and as a jasper stone is green and transparent, she also appears beautiful, and visible to every eye, succoured by God's protection, and secured from all evil.

12. This new Jerusalem had a wall great and high, and had twelve gates; and at the gates, twelve angels. 13, 14. The wall having foundations, and the whole buildings numbered and named not only after the apostles but after the patriarchs also, to the end: it might be a

\* Rev. xxi, 10.

† Eph. v. 27.

‡ Rev. xxi, 11.

a more safe and sure guard against every attack of an enemy, 16, And the city lieth four-square, the length, and the breadth, and the height of it are equal: representing truth; a perfect work of God! 18, And the wall was of jasper. and the city of pure gold, like unto clear glass. The whole to the natural eye appears open and beautiful; so in like manner does this spiritual city composed of holy happy, perfect spirits appear beautiful to every spiritual eye! 21. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold. here, the natural eyes, is dazzled and, yet wish to unpave such streets. Whilest the blessed saints, and angels, and glorified spirits, tread them with the utmost facility and transport!

22. And I saw no temple therein: for the Lord God Almighty and the Lamb, are the temple of it; the lamb, is he that overcame, who in the time of battle appeared as though he had been



been slain : but his faith, grace. truth, and love, got the victory. And as no temple was seen in the city, we are to understand, that no mans building shall be there, in the place wherein the highest beginneth to shew his city, there can no mans building be able to stand. In the new jerusalem, or church triumphant, there needeth no houses of brick, or stone, to worship God in ; nor ordinances or outward ceremonies. Learned divines also acknowledge, that sacraments are insignificant ; and of no use there ; for what use is an outward sign, where the thing signified is present ? and they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord : for they shall all know me, from the least of them unto the greatest of them things of creation, such as the sun and moon, are spoken of comparatively : thus the sun is sometimes hot and scorching ; and the moon varies continually, with regard to its enlightening the earth :  
the

the sun also rises and sets : so I say in a spiritual sense, many have risen in the likeness of the sun of God ; but with a vehement scorching heat, and such suns have been lights to different churches ; which churches, may be compared to the moon, by their receiving light from them. 23. And in this sense, the city had no need of the sun, neither of the moon to shine in it : for the glory of God did lighten it, and his glory is irresistible, unchangeable, and everlasting.

24. And the nations of them which are saved shall walk in the light of it : and the kings of the earth do bring their glory and honour into it. 25. And the gates of it shall not be shut at all by day : for there shall be no night there. † The gates shall be seen freely set open ; this shall be called day : i. e. a day to the nations, kingdoms. or people, when they may have free access unto

† Isa. lx. 11, 12.

unto the city and enter therein : but to such as refuse to enter, the city will appear dark as night unto them ; nevertheless there shall be no night there.

† And they shall bring the glory and honour of the nations into it. 27. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie : but they which are written in the lambs book of life. ‡ And he shewed me a pure river of water of life clear as crystal, proceeding out of the throne of God and of the Lamb. In this heavenly, spiritual jerusalem, runs a clear river of water, the duration as long as eternity, yea, even as God himself : here are rivers of pleasure unmixed, and this is a water of life : observe it doth not run out of hills, rocks, or mountains, or from the vallies, which might be cut off and dried up ; but out of the throne of God : the throne of the

† Rev. xxi. 26.

‡ Rev. xxii. 1.



the incomprehensible, irresistible, and unchangeable Jehovah; from whom are flowing continually in this spiritual Jerusalem; rivers of spirit, rivers of grace, rivers of pleasure; i. e. street thereof.

2. In the midst of the street of it, and on either side of the river, was there the tree of life, and the leaves of the tree were for the healing of the nations. Now this sets forth the grace, power, and glory, and kingdom of him that overcame the world; whose power extends on this side of the river, and on that side of the river, whose word alone can heal the nations.

3. And there shall be no more curse; but the throne of God and of the lamb shall be in it; and his servants shall serve him: 4, And they shall see his face; and his name shall be in their foreheads. That is, they shall not be ashamed to confess his name, because his power and his glory shall be witness for

for him. The inhabitants of Jerufalem  
described: The holy happy spiritual  
Jerufalem, is inhabited only by blessed  
spirits; and every inhabitant lives in  
his prefence, acknowledging his glory,  
doing his pleasure, knowing his power,  
and enjoys these following graces, name-  
ly, righteoufness, meeknefs, love, con-  
tentment, holinefs, joy, peace, purity,  
perfection, pleasure everlasting, truth,  
and this constitutes the very glory of  
God.

*All the World compared to seven  
different Spirits.*

I saw seven fpirits; the firft was faith,  
who flood upon election, having  
hope upon his head; the fecond was  
love, who flood upon faith; with love  
upon his head; the third was delufion,  
who flood upon enthufiafm, with pre-  
fumption upon his head; the fourth  
was free-will, who flood upon faith,  
L with

with carnal reason upon his head ; the fifth was humility, and she stood upon the promise, in expectation of exaltation upon her head ; the sixth was self-righteousness, who stood upon good works, and performances ; with assurance upon his head ; the seventh was truth, and stood upon charity, with mercy upon his head. These seven spirits compared to the spirits now prevalent in the world, were all making their way toward the holy Jerusalem ; I saw them all upon the wing, for they had all wings given them. The first spirit was faith, who with undaunted boldness, trusting wholly to election, flew on the hopes of a blessed immortality. The second spirit was zeal, who trusting wholly to faith operating by love got himself the victory over all hills, rocks, and mountains, and stood firm. The third spirit was delusion, without knowledge or understanding, trusting wholly to enthusiasm, he flew by the force



force of error, and presumption. The fourth spirit was free-will, relying on faith upheld by carnal reason, flew on the wings of the strength of his own imagination. The fifth spirit was humility, relying wholly on the promises, she flew on the wings of the hope of exaltation. The sixth spirit was self-righteousness depending on good works, this spirit was borne aloft on the wings of assurance. The seventh spirit was truth trusting wholly to charity, safe opinion'd by the hope of mercy; and I saw as it were these seven spirits. Faith, Zeal, Delusion, Free-will, Humility, Self-righteousness, and Truth, all of them flying toward the holy Jerusalem. But six of these spirits had all an evil eye against the seventh spirit, even against truth; and they all agreed together, saying unto truth, thou fool! hated both by God and men, thou standest upon a wrong foundation; then said faith unto truth rely upon me; I am a sure foundation.

dation. Zeal flying came met, unto him, and said, be perswaded ; trust to faith ; take me and be zealous as thou wilt : Delusion at the same time approving of all that was said : then came freewill to him and said, poor blind fool, not knowing thy right hand from thy left, whither art thou going ? take me along with thee ; I am freewill and act by reason. Immediately came humility, and said, thou who art lifted up by thy own will, reason, and understanding, accept me, for I am humility ; and without me, thou canst never come to glory. At that instant stepped in self-righteousness, and said, in vain mayst thou bow down thy head as a bull-rush, and spread sackcloth upon thy loins, follow me, and do good unto thy fellow creatures, for God is no way benefitted by thy humiliation ; is it not written, inasmuch as ye did it unto the least of these my brethren ! ye have done it unto me ? no sooner was the word spoken, but truth appeared

peared all glorious to the view, for charity was its foundation, and mercy its covering; therefore their own words justified Truth, and in an instant they were separated one from the other; Truth directly appeared alone, though supported by the wings of charity, and covered by mercy, as in a chariot of Glory. But the vain spectators perceived not how, or which way, he went; for they were strangers to the way, to that one gate by which he alone could enter.

\* The spirit of the world was then cast down, being suddenly afraid, the vale of death then seemed to spread itself over the lower region of mortals; while a visible consternation appeared in every countenance, silence and admiration, seemed now to stop every classical observation: so that a stillness like the peace seemed to take place among full ranks of people. After a long silence, I saw the six spirits attempt ano-

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\* Ezek, xlii. 1 & xlii. 2 Gen. xxviii. 17.



ther excursion. Faith, the first spirit raised his head, even hope, and stood upon his old or former foundation, called election; saying to himself, surely they have banished truth out of the land! still he shall enjoy the spiritual Jerusalem: for what kind of work either temporal or spiritual, can be carried on effectually, without truth? come, said he to Zeal, be the event what it may, let us set out on our journey again; for thou standest upon me; I am faith, and thy zeal operates by love; nothing therefore, can prevent our passage out of the spiritual Jerusalem. Delusion, the third spirit; (standing close by them, in the heat of their zeal, perceived not that he stood upon enthusiasm; for he was covered with presumption; a proper habit as they thought, for their excubation in a land of spirits; then said they unto him, come do thou make the third, for we are setting out on our journey again

again to the heavenly Jerusalem ; then I saw all three go together to the fourth spirit, even to freewill, he being not far off. Zeal spoke boldly to him, saying, we three have agreed to set out again on our journey to the spiritual city ; and thou also standest upon the same foundation, with us, even upon faith ; thy understanding also, and reasons will be of infinite use to us in the way, both for instruction and caution, if thou wilt but make the fourth in our company. Freewill immediately consented ; but as they went on their way, they were all suddenly struck dumb, by meeting the fifth spirit, viz. humility, who was just then returning from her former journey. Poor humility, when she slipped foothold of the promises, by hard grasping the reward of exaltation, she quite forgot the foundation, or ground she stood upon, 'till truth appeared all glorious ! at which instant, she fell into the greatest despon-

pondency; therefore at the very sight of humility they all shudder, being struck with terror thereat. But freewill, supported by faith, and encouraged by zeal, spoke first; for humility was speechless. Well, said freewill, if we had all been like thee Humility, we had been in a deplorable situation indeed: what profit hath thy humility brought to thee? when I saw truth in glory I saw my own clothing vile; I will then go back and recollect myself, and change my apparel. Do not so foolishly, said freewill, I love humility myself; we cannot do without her; here is faith, will hold her by the hand. Zeal stepped up instantly to him, and he was encouraged to go along with them: as they went forward, they perceived a spirit flying in the air but knew not that it was self-righteousness: because, because they saw no foundation or ground he stood upon his former good works, and performances



ances, being all removed : yet as the spirit seemed crowned with full assurance, they all wished him a companion ; directly zealous cryed out, before he was got well within hearing ? who art thou ? who art thou. But being over heated with zeal, he could not understand the answer ; but only a voice ; then, he turned himself to freewill, saying, who is it ? didst thou hear the voice ? freewill answered I am perfectly acquainted with it ; it is self-righteousness. Then jealous stepped forward, and they all went as fast as they could to meet the sixth spirit, even self-righteousness ; and as self-righteousness descended, they was all struck with astonishment, how it had been preserved, wondering because it was still on the wing of assurance : so humility struck dumb with admiration, but being assisted by zealous, was moved to ask his adventures ; why, said self-righteousness ; when truth appeared,

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ed, my good works and performances vanished : but my righteousness was sure, being clothed upon with full assurance. No soon<sup>e</sup> had he spoke the word, but their eyes opened, and, behold, they were at the city walls : then cried freewill, but in a still small voice, behold the city, behold, we are at the city walls ; and if I had not come with you, ye would have been at a loss, for there is one gate in the inner court, which whosoever enters in by it hath the command of the city : and not one of you knoweth it : they all answered and said, we thought there had been but twelve gates, or ways into the city. but who hath the command of those gates. \* Every several gate was of one pearl : your eyes are holden : you cannot see follow me : then they followed him gladly ; before the word came they knew him not ; for freewill had promised, that if he got into that one gate, he

\* Rev. xxi. 21.

he would let them all into the city: therefore, I saw them together; Faith, Zealous, Delusion, Freewill, Humility, and Self-righteousness; but delusion led the van; ~~freewill~~ without any thought upon enthusiasm; with a crown of presumption upon his head. So when freewill had shewed them the gate, zealous knocked boldly; at which instant the gate flew open; and truth stood in the gate. Then gazed they one upon another, and fell down; saying "great is the truth and mighty above all things." For God is truth. † The heaven is my throne, and the earth is my footstool; § is not God in the height of heaven? ‡ his glory is above the earth and heaven. || And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.

Shewing

† Isaiah. § Job. xxii. 12. ‡ Psa. clxviii. 13. || Ex. xxiv. 10.



*Shewing that Moses was as God,  
to the children of Israel.*

**F**OR thus is it written of him \* See  
I have made thee a God to Pharaoh:  
and Aaron thy brother shall be thy  
prophet. † And he shall be thy spokel-  
man unto the people: and he shall be,  
even he shall be to thee instead of a  
mouth, and thou shalt be to him instead  
of God. If Moses was God to Pharaoh,  
and to Aaron; as Aaron, was Moses's  
prophet; we may assuredly conclude  
that he was God to all Israel: as he  
saith, § I charged your Judges, saying,  
hear the causes between your brethren,  
and judge righteously between every  
man and his brother, and the stranger  
that is with him: ye shall not respect  
persons in judgment; but ye shall hear  
the small as well as the great: ye shall  
not be afraid of the face of man; for  
the judgment is Gods; and the cause  
that

\* Exod. vii. 1. † Exod. iv. 16. § Deut. i. 16 & 17.

that is too hard for you, bring it unto me, and I will hear it. Now some children think, that the hard causes, was to be brought unto an incomprehensible God. But, let such be assured that Moses, meant himself.—See Exod. xviii. 22. 26. For the Judges that Moses set over the people, judged at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves. It is said also of Joshua. \* As I was with Moses, so I will be with thee.

† And the Lord said unto Joshua, this day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee. ‡ On that day the Lord magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life. Was not Jesus Christ, although born of a woman, concreate by  
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Joshua i. v.

† Joshua iii. 7.

‡ Joshua iv. 14.

by man ; was not he God ? God manifest in the flesh ; it is written, Matt. v. 8. Blessed are the pure in heart for they shall see God.

|| Behold, he cometh with clouds ; and every eye shall see him. \* Clouds and darkness are round about him. The prophets have painted God in various characters, throughout the Scriptures, they spake of God having all these following parts, and passions, and using these passionate expressions viz. They say that God hates,—See Isa. i. 14. Jere. xii. 8. Hosea ix. 15. Amos v. 21. and that he abhors people Psal. lxxviii. 59, and cvi. 40. and that he is angry, Isa. i. 4. psal. vii. 11. and xxx. 5. and wrath, psal. lxxviii. 38 and cvi. 23. and grieved, Psal. lxxviii. 40. and xcv. 10. and wearied, Isa. i. 14. and vii. 13. and vexed, Isa. lxiii. 10. and troubled, Isa. i. 14. and provoked, Deut. xxxii. 16. Psal. lxxviii. 40. and wondered, Isa. lix. 16.



and lxiii. 5. and curseth, Gen. xii. 3.  
 and swears, Psal. xcv. 11. and shouts,  
 Psal. xlvii. 5. and roars Isa. xlii. 13.  
 Hof. xi. 10. and repents, Deut.  
 xxxii. 36. and is a consuming fire,  
 Deut. iv. 24. Heb. xii. 29. They  
 spake also of his appearance and parts ;  
 of his, Psal. lxviii. 2. 8. and cxiv. 7.  
 Prefence, psal. xxxi. 20. Jude xxiv.  
 Psal. lxxx. 16. Countenance, Rev. i.  
 16. Deut. v. 4. Face, Gen. xxxii. 30.  
 Eze. xx. 17. Pf. xxxiii. 18. Eyes, Deut.  
 xxxii. 10. Psal. xxxii. 8. Isa lix. 1.  
 Ears, Psal. xxxiv. 15. Isa. xxx. 27.  
 Lips, psal. lxxxix. 34. Isa. xlviii. 3.  
 Mouth, Isa. lv. 11. Psal. lxxiv. 11.  
 Bosom, John i. 18. Isa. li. 5. Arms,  
 Isa. lix. 16. Psal. xcvi. 1. Hands,  
 Isa. xxix. 23. Exo. xxxi. 18. Fin-  
 gers, Luke xi. 20. 1 Sam. xiii. 14.  
 Heart, 2 Sam. vii. 21. Psal. xi. 5.  
 Soul, Isa. xlii. 1. Psal. xviii. ix.  
 Feet, Det. xxxiii. 3.  
 It is said he stood, Exo. xxxiv. 5.  
 Psal. lxxxii. 1. Walks, Levi. xxvi. 12.

and treadeth upon the high places,  
 Mich. i. 3. Tramples upon his ene-  
 mies, Isa. lxiii. 3. Marched, Judges  
 v. 4. Psal. lxviii. 7. Hab. iii. 12.  
 Came from Sinai, Deut. xxxiii. 2.  
 and sitteth, Dan. vii. 9. Psal. xlvii. 8.  
 Rideth, xix. 1. Flieth, Psal. xviii. 10.

The Prophets also have spoke of  
 God having these attributes, viz.  
 Holy, Rev. xv. 4. ps. xxii. 3. & xcix. 3.  
 Almighty, Rev. xv. 3. Gen. xvii. 1.  
 Goodness, Psal. cxliii. 10. Hosea iii. 5.  
 Psal. xxxi. 19. Excellent, Psal. lxxvi. 4.  
 and Psal. lxviii. 34. and Psal. cxlvi. 13.  
 Majesty, Psal. xxix. 4. and cxlv. 12.  
 Glorious Psal. xix. 1. and cxiii. 4.  
 Victory, 1 Chro. xxix. 11. Mercif-  
 ful, Psal. ciii. 8. 11. Loving, Jere-  
 xxxi. 3. Psal. xi. 7. Tender, Psal.  
 ciii. 4. and cxlv. 9. Pitiful, Ezek.  
 xxxvi. 21. Psal. ciii. 13. Compa-  
 sionate, Psal. lxxxvi. 15. and cxi. 4.  
 Kind, Psal. xxxvi. 7. and ciii. 4.  
 Delighteth, Psal. xxxvii. 23. and 18.  
 19. Rejoiceth, Psal. civ. 31. Jere-

32. 41. His pleasure Psal. cxlvii. 11. and cxlix. 4.

His appearance and parts, viz. his Psal. xvi. 11. Presence, Psal. cxlviii. 13. Psal. lxxxix. 15. Countenance, Psal. xi. 7. Psal. xvii. 15. Face, Rev. xxii. 4. 1 Cor. xv. 52. Eyelids, Psal. xi. 4. Psal. xxxiv. 15. Eyes, Psal. xciv. 9. Psal. xxxiv. 15. Ears, Psal. xciv. 9. 1 Kings viii. 15. Mouth, Prov. ii. 6. Isa. li. 5. Psal. lxxxix. 13. Arms, Psal. xlv. 3. and xcvi. 1. Psal. cxviii. 16. and lxxxix. 13. Hands, psal. xcvi. 1. Isa. lx. 21. Job ix. 4. Heart, psal. xxxiii. 11. Isa. xlii. 1. Soul, Job. xxiii. 13. Hab. iii. 5. Feet, Exo. xxiv. 10.

It is said that he stands, Zec. xiv. 4. Hab. iii. 6. Treadeth upon the waves of the sea, Job. ix. 8. Walks, Levi. xxvi. 12. Came from Teman, Hab. iii. 3. Sitteth, Isa. xl. 22. psal. 29. 10. Rideth, psal. lxviii. 4. 33.

The scriptures, have set forth God in all the aforesaid characters ; as hav-



ing parts and passions: But the church of England, affirms in her first article of Religion; that God is without body, parts, or passions; indeed, the exhortation of Jesus Christ, and the Apostles, were to persuade men from all passions whatsoever, except that of love; and none can be so weak to imagine, that such exhortations, were to persuade men to be more perfect than God. The prophets spake of God according to their own parts and passions; because, if they were angry, or grieved, or troubled, or provoked, or wearied, or wroth, or hated or loved, &c. &c. they directly said, that God was so, and so, just as they found their passions moved, and indeed, when any person used to go, to enquire at the mouth of a prophet, he, or they went as though they were going to enquire of God; believing the word that he should speak to be the very word of God: and this I suppose all will allow: Then if the prophets spoke of God, according to their

their own parts, and passions, was it to describe the attributes of God, by believing, and causing others to believe, God to be such as they felt themselves ; let God be holy, happy, and almighty. \* Your fathers, where are they ? and the prophets, do they live for ever ? The scripture expressly declares, † that Melchisedec, was without father, without mother, without descent, having neither beginning of days, nor end of life. But we know, as certain pious Authors also doth allow, in their comments ; that Melchisedec, had both father and mother, according to the flesh.—See Wis. of Sol. vii. 5, 6. But according to the spirit, he had neither father, or mother, or descent : what saith Paul, ‡ Wherefore henceforth know we no man after the flesh : yea, though we have known Christ after the flesh, yet now henceforth know we him no more. § Am I therefore become your

\* Zechr. i. 5. † Heb. vii. 3. ‡ 2 Cor. v. 16. § Gal. iv. 16.

your enemy because I tell you the truth?

\* And if I say the truth, why do ye not believe me? † The woman said, our fathers worshipped in this mountain. ye worship, ye know not what. The hour now is, when the true worshippers shall worship God in spirit and in truth. God is a spirit: and they that worship him, must worship him in spirit and in truth: that is, they who would worship God must not think that he hath passions like themselves, to adore this, that, or the other place. Or any fashion, mode, or form of worship, or opinion; (which alone divides and separates men from one another) as this would be to worship ye know not what. God then being a spirit, he requires the worship of the spirit of his people, in reality, and not in appearance only. Whosoever acknowledgeth that there is a God, are constrained, yea, made to worship him, when we speak  
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\* S. John viii. 46.

† S. John iv. 20 to 24.



of him being a spirit : also when we speak of him being truth. § If thou hidest thy face, they are troubled : if thou takest away their breath they die. If thou sendest forth thy spirit they are created. \* For the body without the spirit is dead. † There is no man that hath power over the spirit to retain the spirit. § And the things of God knoweth no man, but the spirit of God. ‡ In his hand is the soul of every living thing, and the breath of all mankind. As saith David. ‡ Whither shall I go from thy spirit. || Grieve not the holy spirit of God. ¶ Quench not the spirit. For they that worship God, must worship him in spirit and in truth : every one that believe there is a God, believeth him to be a spirit : and worships him, not only in their spirit, but with their spirit. And they that believe that there is no God, shall worship him in spirit also : if not with their spirit.

Making

§ Psa. civ. 29, 30. \* James ii. 26. † Eccl. viii. 8.

§ 1 Cor. ii. 11. ‡ Job xii. 10. † Psa. cxxxix. vii.

|| Eph. iv. 30. ¶ 1 Thes. v. 19.

*Making the whole World to acknowledge God, in spirit and in truth.*

\* **F**OR it is the spirit of God that holds all things in existence; they that belive not in God, call it only a breath: [as doth the atheists] be it so, then you acknowledge that one breath, holds all things in existence: animal and human. And that when each creature, shall be deprived of its breath, by accident or common visitation; they, whether human or animal, returns to the earth just as it was. And suppose it be thus; when your breath, which I call a spirit, is drawn from your bodies; or when the breath departs, or is just at departing; doth not then the feeble limbs worship the spirit? or else why do they with their breath not to depart? as then, all the  
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faculties and sensations of the body, openly acknowledgeth their submission: and hungering, by sighs, and panting after that, which alone causeth existence, or none existence. Therefore, is not the breath, which I call a spirit, the God of the flesh? (I speak to the atheists) and that is every one's God which they set in the highest esteem, even their breath. Now all worships God in this sense, by loving, adoring, and wishing for the continuance of his spirit with them. for God is a spirit, and nothing can exist without him; as his breath, or spirit, is in every creature: therefore, how can they escape the notice of God? shall not all things obey the command of the spirit? God is a spirit: and they that worship him, must worship him in spirit and in truth.

I will now speak of the truth, but stop, methinks I hear every person of knowledge and understanding say; what will he make of truth: to stop your



your enquiry, I ask you all, religious, and irreligious, even the whole world; what is truth? I say what is truth? what saith Paul, \* shall not we be in subjection unto the Father of spirits? † Who hath bewitched you, that ye should not obey the truth. § Even the spirit of truth; whom the world cannot receive; for all people must allow that truth in reality, is unfeigned, without any hypocrisy, without cunning, without craftiness, without deceit, without flattery, or without policy. Is the world then carried on by truth? we will first go to the Farmers, because by their hands is our natural life kept in existence; by the cultivation and product of the earth.

### *The Farmers.*

SOME Farmers when they sell cattle, will affirm and swear that they are without fault: when they know them

\* Heb. xii. 9.

† Gal. iii. 1.

§ S. John xiv. 17.

them to be infirm. Others who think they deal truly, will not affirm and swear that they are without fault, except they believe it in reality; yet they will not expose and shew their faults, but sell them secretly as they are: is this then to deal truly? is not this cunning, craft, policy? likewise, when they sell corn, some farmers will affirm and swear that the corn is good, and say that they have sold of the same sort before for so, or so much; when they know to the contrary. Others who think they deal truly, will not affirm their corn to be the best, yet they will not shew all the imperfections in it; but rather wish to hide them from the eye of the purchaser: is this then to deal truly? is not this cunning, craft, policy? Their wives also will affirm, and some of them swear, that the cheese hath all the cream in, and that the butter is all of milk cream, and that the eggs are all of them new laid, that they

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are young fine pullets, young geese, &c. when they know to the contrary. But those wives who think they deal truly, will not say all the cream is in the cheese; and that no whey cream is in the butter; and that the eggs are new laid; and that old fowls are young pullets; and that the old geese are young ones, &c. nevertheless, they would wish to sell them without any question asked; for they will not take them to market and say, my cheese is but part new milk; my butter is but part milk cream; my eggs are old laid; my fowls and geese, are old ones &c. although be so in reality. Dont they wish rather to hide every imperfection from the eyes of the purchaser? and to remove every obstruction, of the sale thereof; though it were by policy.

### *Merchants and Traders.*

**A**LL trade, nay I may say in the whole world, is carried on in and by the same plan as the farmer



as craft and policy is their whole system. First they consider the best and the most profitable market for sale, or traffic; and thither they repair; then they look out the most useful goods, wares, or merchandise; that they imagine will be the most beneficial: and after asking the price, they may perhaps find them to be very reasonable; notwithstanding, some will affirm and even swear that they are worth so much money; pointing out all their imperfections, saying, I will give you so much, or so much, for I bought superior goods the other day, for less money considerably. Therefore in bargaining, they use as much craft, cunning, policy, and deceit, as their wits will allow; and tell more lies on both sides, than any pen can number. Others who think they deal truly, will also point at all their imperfections, and endeavour to buy them as cheap as they can: but when they expose them to sale themselves, they

will as much as possible hide all their imperfections. When they bought them, they had policy enough not to say in reality what they were worth; so in like manner we must suppose, that when they sell them out, they will use this policy not to shew their blemishes. Some finds fault both with price and quality of goods, for no other reason but to get them the cheaper; as many times, they will be telling their neighbours afterward, of their good purchase. Those who sell goods generally praise them, but the buyer degrades them; and the things that are said to be dear, and bad over bargaining afterward are thought to be cheap, and good by the purchases. Is this then to deal truly? is not this cunning, craft, policy?

Where then is truth in buying or selling? why it is never thought of by many, but when it detects; and those that are detected thereby; owns it  
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powerful influence. Is not then God truth, that sees all these things? answer me O ye people? you tell me in spirit, that you do not love truth; and why? because it shews you your faults. But I say you do love truth, and dearly also in your hearts; although you do not love to practice it: do not you love the truth in your servants, which alone causeth them to deal uprightly, justly, honestly, and truly with you? and if you find any faulty, don't you call upon truth alone, to be a witness against them; and do not you adore the truth that brings the matter to light? yea, it is the joy, and rejoicing of your heart: for though you may rejoice out of selfish views and ends, yet, truth was the cause of rejoicing. And doth not all people worship truth, when the truth detects them? by taking away their confidence: do not they shrink before truth; for God is truth: and he giveth not account of any of his



matters. The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein.

### *The Mechanics.*

**I**T is not requisite to speak of this Science in every degree, as truth oversees all things, and commands every mathematical Science. We will only speak of the handicrafts in their different branches together: see every one, each in their different craft as full of cunning and policy as possible, making, cleaning, rubbing, and polishing, &c. &c. &c. according to their various employments; all setting out their work to the best advantage, not putting the best side outward, and, endeavouring to hide as much as possible every deficiency and imperfection, from the eyes of the purchaser. There are vessels of gold, and of silver, and of wood, and of earth, also, of all kinds

kinds of metal: and all sorts of utensils; and every other article that are produced by handicraft. But what perfection is there in all their work? is there one piece of work in the whole world, but what a judicious person of the same craft, can find a fault, a blemish, or an imperfection in it? nay where is there a piece of work but the maker thereof himself, can find a defect in it, as it is vulgarly declared that none in the world by the help of a pair of compasses, can make a true perfect circle; nor the Joiner by the help of his rule a diameter: nor the Carpenter a square. The philosophers affirm, that there is nothing truth, or real, in the world but nature; for there is no works of men but what are imperfect: as there is no truth or reality in them; for none can reach the work of God, Therefore, all must acknowledge truth to be superior and mighty above all things; all loves

loves it, all adores, and in some senses all worship it. for it is truth alone that shews every imperfection. and instructs guides and teaches men, in their different employments: to form and fashion their work, for its different uses. And, when truth appears, in perfect Glory, shining upon all, and their works; every thing deviates, and is found but imperfect: as nothing can stand before the eye of truth; for God is truth.

### *Rich of all Ranks.*

**W**E will now speak of those who are possessed of worldly wealth. There are of all ranks in the world, that will swear and lie also; and they are all together applicable to the farmers. traders, and mechanics, for craft, cunning and policy. Some of them are consulting where they may buy a cheap estate, and use all their craft imaginable to purchase it; others

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are considering which tenant they must seize next to hold up their voluptuousness; some are prompt by evil stewards, others by their own lust passion, or covetousness; to oppress those whose hand provide every necessary, for the support of life; some endeavour after happiness, by travelling about in carriages, who fare sumptuously and live riotously; eating and drinking all manner of dainties till they are sick to vomit: whilst they think their poor fellow creatures not worthy their notice; although sick for want of the common necessities of life. Some are fretting and teasing themselves to death, in the midst of all their wealth because they find no enjoyment, but what carries a sting along with it. Many endeavour to lift up and vaunt themselves over their fellow creatures, according to their temporal circumstances; wishing to be like Gods over them; not considering that they are made all out of  
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of the dust, springing up like flowers, yesterday in the field; but tomorrow cut down and withered. others are busy in hiring servants, for as small wages as possible; and some even endeavour to defraud them of their lawful wages: many hector and domineer over them like negroes; and while I am writing. they tell me in spirit that they are the Gods of the earth, and will do as they please with their own: but let such know, that he who sees their thoughts and the secrets of their hearts, can easily abate their confidence; not only by removing their wealth, which all their strength and pride springs from; but their happiness and comfort: how many are there, who think such, or such a one, is not worthy my company by reason of his poverty or my capacious education? don't they generally vaunt themselves, each, according to their state in life, expecting that adoration, and submission, which they  
them-

themselves refuse to God? The Gods of such people are silver and gold, the work of mens hands. † Who then will leave the life, the spirit and the power to fall down, adore and worship such idols; which can neither give breath or health of life; in the time of trouble they will in vain ask such Gods to arise and save them, when the physician shall be of no value, and their medicines of no use; then shall they say as it is written. † What hath pride profited us? or what good hath riches with our vaunting brought us? all our temporal enjoyments was but a shadow, a mere nothing, a bubble to defraud our reason, and cheat our senses; as our chief idols now cannot yield us relief. But these things are seldom thought of, in the time of grandeur, health and prosperity.

Is not their time now taken up who shall make the greatest figure in life, and gain the approbation, and  
applause

† Psal.cxv. 4.

† Wisd. of Sol. v. 3.



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applause, of perishable mortals? Is there not many that have already wealthy possessions, and yet are studious enough in considering to whom they must apply for posts and places; and not only for the honor, but the gain thereof also: and at such times they will make presents, give gifts, and see those whom they solicit; that they may thereby, if possible, hide every impediment in themselves, which might perhaps otherwise hinder their acceptance: at the same time they will make any promises, to deceive their hearts; as they use all the stratagems they are masters of; to fulfil their designs. Others are diligent in their high posts and places, for this only view, that they may still be preferred; and some that they may receive honor from mortals; not seeking the honor that cometh from God only: who are they then which loveth the praise of men more than the praise of God? The rich



rich people are altogether policy, it is a weakness to be cast down before the spirit of the rich; because the spirit of God is almighty, and strong; everlasting and unchangeable. And it is deceit and pride alone in the rich, that ever raised them above their poor brethren; can then the rich love the truth; which shews them that it is nothing but deceit, and pride, that stops communion between them and the poor? whether or not, truth reigns conquerer over all: shewing their cunning, craft, policy, deceit, and hypocrisy; and when they are detected thereby, conviction makes them to own, that God is truth: immoveable, unchangeable, everlasting, almighty, and irresistible.

### *The Legislator.*

WE cannot say, that all laws in every nation, or kingdom, are constituted by God: as that would be  
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absurd

absurd to imagine; and condemnable.  
 as the laws, in various nations, prove  
 plainly the passions, and cruelty of  
 their institutors: yet, we know that  
 without law, there is no upholding a  
 nation; as it would be impossible other-  
 wise, to keep it in order, or regularity.  
 Policy then being the first step, nay the  
 whole art of government, among mor-  
 tals: the law makers in each nation,  
 if they be wise and judicious people,  
 first, considers the state and constitution  
 of the nation, or kingdom; to which  
 they belong: and then with all their  
 craft cunning and policy, adapt such  
 laws; which they think is requisite to  
 suppress animosity; and create peace.  
 not that they are founded upon truth  
 in reality; but made occasionally; to  
 prevent men from robbery, and mur-  
 der; and to decide matters of contro-  
 versy; thereby making those friends  
 who would otherwise be foes; those  
 happy, who would otherwise be misera-  
 ble

ble ; and those agreeable, who was disagreeable. Such laws then, that have this powerful influence cannot but be approvable in the eyes of all humane people : yet, the law can do nothing of itself ; it must always submit to truth : otherwise, law would be a cursed heresy in religion, and a damnable error in government ; for the law can do nothing of itself, it is truth alone that can find out the offenders, and their offences ; therefore, when truth brings the offenders before the law ; the law condemns, as truth open them to conviction. truth then shews its superiority over the law ; being admired, loved, and adored by the law : as the law, and the executors thereof ; are all condemned, when they pass sentence without the knowledge of truth.



*Justices of the Peace.*

THE Justices are servants under the higher power, stationed in each country, to preserve the peace, and tranquility of the nation, or kingdom, to which they belong: wearing this badge, viz. equity. Do they always act by that rule, and according to that character? or have they not rather made a difference betwixt the rich and the poor? many times through favour and interest; or hatred, and passion. They do indeed oftentimes, use all their policy, and every stratagem imaginable; to find out the truth of the accusation, by examining and cross-examination; but sometimes, judging by appearances; they rest short of truth: credulous to believe villanous people. When truth is absent where is justice? it is only left to truth, whether the witnesses, or those who puts the law in

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execution is found faulty ; for though the justices, use the means of policy, it is truth alone that can find out the criminals. Doth not truth command the peace? truth being the oracle, their very God, of which they enquire ; and from whom they must receive an answer if they have an answer of truth ; therefore, they adore truth, they love truth and worship it: for God is truth.

### *The Attornies.*

**W**E will now speak of Attornies ; but they tell me in spirit, that they defy truth ; they have nothing to do with truth. (they think so indeed, because they act so little by the influence of truth) So you tell me, that truth is now of no use in law ; well, I own you corrupt the law, you wrest the law, and you set the people at variance, when they would be friends ; and suppose you make me to own that you

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will

will say and swear any thing, yet I will prove you damnably deceived; for I know you love, admire, adore, and even worship truth in this sense; for though you will undertake wrong causes, and stand out all manner of rogues tricks; yet, if your clients refuse paying you, can you still keep truth out of your hearts? doth not your conscience directly say I will be paid, for I tried such a cause, such a matter, or did such a piece of work, for such, or such a person: then the lawyers set about getting the money, which law allows for such and such matters; truth then looks earnestly in the face of the lawyers, and says in the trial, how much are such, or such indebted to you; and how came they indebted; then the lawyer shews the deeds, writings, or sketch of them; well saith truth, will you swear to these things; yes saith the lawyers; but truth answers I will not take your oath; you



you don't know me, I am truth, which you laughed at, and bid defiance to, and said that you valued me not, for you had nothing at all to do with truth; therefore, I am sure that such people are not fit to take an oath.

After this the clients finding the lawyers not to be in love with truth, and knowing that they could not get paid, except they brought their causes before truth, they all agreed not to pay them any thing; the lawyers then finding that they must either be ruined or submit to truth; they all very gladly consented. and fell down owning their guilt and insolence. Therefore now, the very lawyers are constrained in this sense, to adore, admire, and worship truth; ask them if I may say and love it too; how can they do otherwise, for without truth how can a just debt be recovered? don't they rely upon truth, and truth alone for a just debt? don't they call upon truth to witness for a just debt; there

therefore, all must acknowledge truth to be the God of law.

### *The Counsellors.*

**N**OW we will speak of the counsellors; but their stations are various, there is much craft, cunning and policy, in the various degrees of counsel; many first do counsel their own hearts, what is for their profit and advantage, before they give others counsel; therefore, when they give counsel, they endeavour to counsel for themselves; but if truth governed, or I may carry on the world; there would need no counsel; because truth never errs, and doth always that which is just and right: it is unfeigned, without hypocrisy, or deceit, or flattery; now what hath been said of Attornies, may also be said of counsellors: as there are many evil counsellors; most counsel for their own Interest alone, nay, the very word counsel, in law means cunning, craft

craft policy; then what truth is there in such counsel; as the very system thereof, in all its degrees is policy; and the counsellors give their advice for their own benefit, profit, and advantage. First, the counsellors flee to the law for advice, but if they find that the law will not protect their proceedings, or intentions. they then flee to their political system, in hopes to defend their suit or cause by their own policy, and many times will endeavour to put in a caveat against their antagonist, to prolong or put off the trial; that they may thereby fill their pockets; but whoever gets the trial, truth detects, as fraud in the beginner, deceits the carrier on, and policy the end of all suits, causes and trials; for instance, do but view the counsellors at the court of Judicature, and see them pleading with the utmost alacrity, be it in any cause whatever; especially if by accident there should drop some yellow metal



metal into their hands, it immediately runs through every sinew, and pore of their bodies, and is like oil unto every bone and member, and makes them to rattle like so many bells in a steeple; but when truth appears, and opens their consciences to conviction; it instantly brings to their mind the fraud, deceit, craft and, policy, by which they have been acting; and like a great thunderbolt of fire falling into a steeple of bells, melts, them down; and although the clappers are preserved from the flame, by reason of their being another kind of metal, yet their frames are burned, the bell's melted, and there is no more sound amongst them; therefore they all fall down and admire, adore, and worship truth, like as the bells melted before the fire.

Again there are other counsellors, that counsel kings of nations, in civil and military governments: and many of such there are, who first counsel their

own

own heart what will be the most for their advantage, and private profit, before they give counsel to their masters: as self love, pride, and arrogance, yea, a love to exaltation, sticks close to the hearts of the whole race of mankind; which luxury, many times, is the overthrow of nations. But suppose some give counsel without any selfish view, end or interest; only for the good of nations to which they belong, what truth is there in them? they all will allow it is policy alone that doth give counsel, and ignorance only which stands in need of counsel; and how many counsellors have been deceived? and how often have their counsels been brought to nought, when the events frustrateth their designs, how they were ashamed one of another, and what was it which made them ashamed think you? why it was truth then appeared amongst them, and shewed them that they can do nothing without him; for  
truth

truth foresees all things, oversees all things, and knows the event of all things; therefore it is truth only that can lead; though policy may contrive; for truth never errs in judgment; but always conjectureth aright what is to come. There hath been many which were termed excellent politics, that failed in their enterprizes, but truth never fails, it is always strong? therefore, truth can do better without policy, than policy without truth: every one must own this: what is it but truth that foresees events? it is not policy; how then can policy prosper without truth? is not then truth far superior to policy; and mighty above all things; for policy may contrive in vain, and fret and pull itself to pieces, except truth dictates; and every one loves truth that is dictated thereby; nay I may say it is loved, adored, and worshiped in some senses, by every creature in the whole world, as all things are proved by



by truth; and truth being privy to every secret, it reveals the most deep and hidden things; and at once makes the rich and poor, high and low confess, that it exists beyond or above the sphere of mortals: therefore, they may all give counsel, but in vain without him.

### *The Judges.*

**W**E will now speak of the Judges; but we will say nothing of wicked and rash Judges, but rather hope and wish that none such are in authority, in any nation or kingdom. Judges ought to be sober, wise, and discreet men; as they stand betwixt life and death, and the law, and the witnesses: there are many vile and wicked men that appear as witnesses in all causes whatsoever; some for filthy lucre's sake, and others with no other view but to swear men's character property, and lives away; through their passions alone, of envy, hatred, and Malice.

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There.

Therefore the Judges above all things, ought to be very cautious, exact and particular in the examination of all witnesses, before they pass sentence upon the criminals. or convicts; because on the one side stands the law, made only by men: and the law is without knowledge either of the offender or the offences. And on the other side stands the witnesses, perhaps without the knowledge of truth to affirm the things they witness. After the examination they do not always pass sentence upon the criminals, according to the rigour of the law; as sometimes it is a nice point to prove truth, either by the criminals or witnesses; besides the oratory fee, favour, and the interest of great men, many times have turned their eyes from truth: neither can the counsellors or Judges stand before truth for there is no Judge above God, and none that hath understanding above the highest,

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*The Physicians.*

NOW we will speak of the physicians. There are diversity of physicians, but many of no value: there are many physicians of good speech and have eloquent tongues, but are ignorant in the internal parts of the bodies and constitutions of men; and sometimes they would prescribe medicines to aggravate instead to allay their disorders; and some of them are very officious and diligent in attending and prescribing; some only for the benefit of filling their pockets; others through ignorance would give them medicines to their own destruction. What truth is there in such physicians? can such be said to love truth? why so far that it tends to their temporal profit, benefit, or advantage; for if an objection be made against the payment of their bills, they love truth, because truth alone can only witness to their



attendance ; so flying to the law for redress they state the matter before the lawyers, saying we attended so many times, so often and so long upon such or such, and our usual or common fees are so much ; we suppose say they there will be no difficulty in getting an honest debt : therefore in this manner they acknowledge truth ; and if they get the debt, they love the truth which they think hath procured it ; but then truth stares them in the face, saying, I got not the debt, I only witnessed your attendance ; for you are all destitute of truth, through ignorance and lucre ; then truth opened their hearts to conviction by shewing them their errors, and they all fell down and worshiped truth, for God is truth.

Again, there are other physicians, who understand the internal and external parts, and in some measure the constitutions of the bodies of men ; and have a knowledge of foreign drugs, and

english herbs, and in some degree of their virtues ; but such physicians often times, will endeavour to make the diseases and disorders appear more dangerous and desperate than what they really are, that they may free themselves from blame if they die ; otherwise if they recover, that it may create their fame, exaltation, and praise in the world ; and is not this policy ? There are many physicians also when they prescribe medicines, that write their prescriptions in a language for the apothecary, that the vulgar may neither understand their value or their ingredients, for their policy tells them that if they was to shew every simple in each composition, to their patients, they should soon loose their fame, and the esteem of the great ones ; as their patients many times would refuse their medicines. But after all the cunning, craft, and policy of the physicians, how often do they fail in judgment, they know

know that it is not in the power of drugs to cure diseases, or to prolong life, because they often fail in their operations, in the bodies of men; they work off a disorder at one time, which they cannot at another, although the physicians use their utmost alacrity skill and dexterity; and this shews that there is no truth in reality, physicians or drugs; for the truth that I speak of, lives for ever, it is unfeigned without hypocrisy or deceit or flattery or policy, and holding all inferior, it oversees and foresees all things, it is truth only that shews the physicians what is of use, and what is not, and if the physicians be dictated by it, they never fail, for truth never fails; therefore who doth not love and adore truth? but when the physicians fail, truth detects them and they shrink before it, knowing that they cannot prosper without it; as truth knows the event of all things for God is truth; almighty, unchangeable, everlasting, and irresistible.



*Divines, Clergy, and Preachers.*

**T**HERE are many that are moved by lust, passion, and pride, imagining themselves to be moved and called by the Holy Ghost, to preach and teach, which lust boiling up into presumption, they fly about through nations, and countries, like fiery flying serpents, to bite and sting people, for their stings are in their mouths; or like devouring lions, yelling after their prey to slay the souls that should not die; now of these there are diversity, but, you may know them by these following characters, there are some out of whose mouths issues fire and brimstone, damnation, cursed spirits, devils, damned spirits, damned fiends, hell flames, and such like diabolical combustibles; now such peoples hearts are not deceitful, because out of the abundance of their hearts their mouths speak,

speak, which shew plainly their hearts  
 to be hell itself, as hell only is a place  
 for such blackness of darkness; others  
 there are that outwardly appear as an-  
 gels, but curse inwardly, \* now those  
 are the most dangerous of all because  
 their poison is hid from the eyes of the  
 world, † for with their tongues they  
 use deceit; the poison of asps is under  
 their lips: with their lips they will  
 speak of grace, whilst damnation is in  
 their hearts, with their lips they will  
 talk of the love of Jesus, of Christ, or of  
 God, while the law burns within them  
 wishing first to pass the condemnation  
 of the law upon them, and then to raise  
 them up into their own spirit by the  
 name of Jesus, or Christ, or God, or  
 grace, first they endeavour to kill, to  
 murder people, and then to raise them  
 up from death; first to wound, and  
 then to heal the wounds they make.

Now what do you think of such peo-  
 ple? what would you think of physi-  
 cians

\* Psal. lxii. 4.

† Psal. cxl. 3.

Rom. iii. 13.

cians that prepare draughts to make people sick, purposely to bring disorders upon them? or of surgeons that run through nations, and countries, on purpose to break peoples limbs, or to cut, wound, and mangle their bodies? why, they would certainly be taken for lunatics, or vile rogues, otherwise half consumed devils on fire, filled with passion without reason; may not the said comparisons then be suitable to such preachers who run shouting about a country, saying, ye are damned, ye are cursed, ye are going to hell, the devils wait for you, the damned spirits attends you, the damned fiends deceive you, hell flames are about you, and fire and brimstone is your portion saith the deceivers, except you give ear to our words, or except ye believe so, or so, and altogether is but a bubble; for this is the greatest depth of their wisdom which they open to the world, viz. they tell their hearers as a matter of

of



of fact, that in the first chapter of Genesis, is an account when God made the universe, and the first man Adam, affirming it to be the first corporal creation, and that God caused Adam to sleep, and stole a rib out of his side whereof he made a woman, whom Adam called Eve; and that God places them in a garden but would not give them liberty to eat of every fruit thereof, but in the day that they should eat of one certain tree, he threatned death temporal and eternal, saith many of the preachers, and they disobeying, God cursed them they say, and turned them out of paradise, which brought death temporal and spiritual upon all human flesh by being the offspring of Adam and Eve, as they affirm, and they are so foolish, ignorant, and stupid, to damn themselves continually by endeavouring to bring others under the condemnation of such a belief, and for that end they tell their hearers, that  
 God

God gave the law by Moses to shew them their depraved nature, and how far they was fallen from original perfection, or holiness; but they speak it not so smoothly as I express it, they say that all are fallen by Adam's sin and every one are partakers thereof by nature; then they spiritualize the law making it extend to every thought, saying, bad thoughts are a transgression against the law, for the law requires perfect obedience, both temporal and spiritual; then they tell the people that they are damned if they do not keep it, or because they have transgressed against it, although they themselves are continually transgressing it, either in deed, word, or thought; but there are preachers which say that some people are everlastingly damned, and that from all eternity, that God foreordained, predestinated, and determined it so, such to be saved and such to be damned, and that before ever he made  
the

the world; therefore many times by the insinuation of such a belief, they have driven some poor weak creatures that credited them, into trouble, sorrow, despair, and even into desperation, as such hearers, as well as the preachers, were ignorant of God and his attributes. And the most charitable and politest of such preachers they endeavour to bring their hearers under the curse of God as they call it, meaning the curse of the law, for they are never happy untill they make a wound, and the greater the wound the greater their pleasure; if they make a wound, their manner is to point out the blood of Jesus Christ to cure a spiritual wound, first they endeavour to persuade men that they are sinners, and then endeavour to persuade them that they are righteous; it would be a desperate thing in surgeons if they was to make sores by cutting away the sound flesh lest their salve should spoil in their shops



shops, or apothecaries to mix up draughts to make people sick on purpose to get off their drugs, but more especially were they to die under such operations: in like manner is it not diabolical in preachers that compound medicines to bring on disorders, as they appear in the character of physicians to heal, and yet have they not given fatal wounds by their hereses, making poor weak creatures aforesaid to destroy themselves; may not then such preachers be called or compared to the crucifiers of Jesus Christ, that go about to slay his people? yet at the same time they think they do God service; for some of them hath quoted the following scripture, thinking they had a commission for spiritual murder thereby, viz. \* Rise Peter kill and eat: And their weapons of murder are various, but generally the law; for many sets the burning law before their eyes, telling them that they are cursed if they

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do not this, that, and the other; therefore by cursing damning, and threatening them with death and hell, they endeavour to fright people, to break their hearts, and to drive them into despondency. Well may I hear the grievous complaints of the people as it is expressed, \* saying, the watchmen that went about the city found them even when in distress, and smote them and wounded them: others there are perhaps that doth preach less of the law, and more of Jesus Christ, pointing continually at Jesus upon the cross, his wounds, &c. to break peoples hearts that way; because this is the most obscure part of policy in the whole art of priestcraft; as theirs is but a craft like all others, the whole difference is this, theirs is of the mind, the other of the body; therefore they use as much craft, cunning, and policy as their wits can allow of, or their sciences can admit. First, they endeavour to be versed in

\* Sol. Song v. 7.

the scriptures, to find out the cunning, craft and policy thereof, on purpose to catch souls; they see that Jesus Christ said unto the apostles, \* that he would make them fishers of men: † and bid them to be wise as serpents; but he said also, as harmless as doves; they often forget that; so they use all their art cunning, craft, deceit and policy that they are masters of, that they may set traps to catch men; or like so many fishermen, they endeavour to bait their hooks according to their palate, nature disposition, and temper of those fish which they wish to ensnare, allure, decoy, and catch; and in their excursions, or I may say their excubation, all of them endeavour to have, and cooperate, in, and with the wisdom of serpents: and all sects of religion of every denomination whatsoever, quotes the scriptures to countenance their opinions. I shall shew some of their sentiments, and recite some of their quotations to

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each



each opinion, viz. some say that the people have a will, and a power, either to reject or embrace their own salvation, according to these scriptures, Exod. xix. 5. Joshua xxiv. 15. 2 Chro. xv. 2. Psal. lxxxi. 11. Isa. xxx. 15. Jere. vi. 16 17. Zech. i. 3. Hosea v. 4. and xi. 7. S. John v. 40. Acts vii. 51. and xiii. 46. Rom. vi. 16. Phil. ii. 12. Tim. iv. 16. Heb. iii. 7, 8, 15. James iv. 8. Others say, that the people have neither a will, or power of themselves, according to these scriptures, Num. xvi. 28. and xxii. 18, 38. and xxiv. 13. Deut. viii. 17, 18. Psal. lxii. 11. Isa. x. 15. and xli. 23. S. John vi. 44, 65. Rom. ix. 16. 2 Cor. iii. 5. Phil. ii. 13. James iv. 15. Some say, that they must be saved by their works according to these scriptures, Deut. vi. 25. Jere. vii. 22, 23. Eze. xviii. 21, 22, 27, 28, 31. Micah vi. 8. Matt. xxv. 34, to 46. 1 Cor. iii. 8. 1 Tim. iv. 16. and vi. 17, 18, 19. Heb. vi. 10. James i. 22. and ii. 14.

ii. 14, to 20. 24. Others say, that they  
 must be saved through faith. according  
 to these scriptures, Isa. xlv. 25. S. John  
 vi. 6, 28, 29, 47. Acts x. 43. and xiii.  
 39. Rom. iii. 20, 21, 22, 28, 30. and iv.  
 3, 6, 9, 13. Ephe. ii. 8. Some say,  
 that Jesus Christ is God. or equal to  
 God, according to these scriptures, S.  
 John i. 1, 12. and v. 21, 22, 23, 26,  
 27. and viii. 17, 18, 29. and x. 30.  
 and xiv. 6, 7, 9. and xv. 26. Heb. i.  
 8. Col. i. 15, to 19. and ii. 9. Others  
 say, that Jesus Christ is inferior to God  
 according to these scriptures, John v.  
 19, 30. and vii. 17. and viii. 54. and  
 x. 29. and xiv. 26, 28. and xvi 27.  
 and xvii. 1. and xx. 17. 1 Cor. xi. 3.  
 and iii. 23. Phil. ii. 11. 1 Pet. iii. 22.  
 Some say, that they must pray for  
 their enemies, according to these scrip-  
 tures, Levi xix. 18. Psal. xxxv. 12,  
 13. Prov. xx. 22. and xxiv. 29. and  
 xxxv. 21. Ec—cus xxviii. 2. Matt. v.  
 44, to 47. Rom. xii. 14, 17, 19. Gal. v.

14, 15. 1 Thes. v. 15. Others say, that they may pray against their enemies, if they must pattern after the prophets and apostles according to these scriptures, Num. x. 35. Psal. xxi. 8. and xxxv. 1, to 4. and xl. 14. and liv. 4, 5. and lvi. 9. and lxviii. 1. and lxix. 22, 24. and lxxi. 13. and lxxix. 12. and lxxx. 14, 17. and xciv. 1. and cix. 1, 2, 3, 20. Gal. v. 12. 2 Tim. iv. 14. Nahum i. 3. Some say, that people went from the presence of God according to these scriptures, Gen. iii. 8, 9, 10. and iv. 16. Amos ix. 3. Jonah i. 3, 10. Others say, that they cannot go from the presence of God, according to these scriptures, Job xxvi. 6. Psal. cxxxix. 7, to 12. Jere. xxiii. 23, 24. Ec—cus xxxix. 19, 20. Some say that the world must have an end, according to these scriptures, Matt. xxiv. 3. and xiii. 40, 49. 2 Peter iii. 10. Others say that the earth must abide for ever according to these scriptures



tures, Psal. civ. 5. and xxiv. 2. Ec—tes  
 i. 4. Some say that there were people,  
 or persons that ascended with their bo-  
 dies, flesh and bones; into eternity, ac-  
 cording to these scriptures, Gen. v. 24.  
 Wisd. of Sol. iv. 10. Ec—cus xlv. 16.  
 Heb. ii. 5. 2 Kings ii. 11. Ec—cus  
 xlviii. 4, 9. 1 Mach. ii. 58. Acts i. 9.  
 Others say, that no people ever ascend-  
 ed with their bodies into eternity, ac-  
 cording to these scriptures, Ec—tes iii.  
 18 to 21. Wisd. of Sol. vii. 6. Ec—cus  
 xl. 11. Some say, that all things hap-  
 pen alike to all men, according to these  
 scriptures, Ec—tes ii. 14, 15, 16. and  
 viii. 14. and ix. 1, 2.

Others say, that all things doth not  
 happen alike to all men, according to  
 these scriptures, Job viii. 20. & xxxiv.  
 11. Prov. xiii. 21. Jere. xvii. 10. and  
 xxxii. 19. Mal. iii. 18. Some say that  
 none ever saw God, according to these  
 scriptures, Exod. xxxiii. 20. Deut. iv.  
 12. S. John i. 18. and v. 37. 1 Tim. vi.  
 16.

16. 1 John iv. 12. S. John vi. 46. Others say, that they saw God according to these scriptures, Gen. xxxii. 30. Exod. xxiv. 9, 10. and xxxiii. 11. Deut. v. 4. 1 Kings xxii 19. Job xlii. 5. Isa. vi. 1. Ecclesiasticus xliii. 31. Matt. v. 8. Acts vii. 56. Rev. xxii. iv. Some say, that God is no respecter of persons, according to these scriptures, Job xxxiv. 18, 19. and xxxvi. 5. Psal. lxii. 9. Mal. i. 9. Wis. of Sol. vi. 7. Eccl—cus xxxv. 12. Acts x. 34. Rom. ii. 11. Gal. ii. 6. Eph. vi. 9. Others say, that God is a respecter of persons, according to these scriptures, Deut. vii. 6. and x. 15. & xvii. 15. Nehe. ix. 7. Ps. xxxiii. 12. and cv. 6, 43. Isa. xli. 8. & li. 2. Luke iv. 25, 26, 27. Rom. xi. 5. Eph. i. 4. 11. Some say, that there are but few that shall be saved, according to these scriptures, 2 Esdras viii. 1, 3. & x. 57. Luke xiii. 23, 24. Rev. iii. 4. Others say, that all must be saved, according to these scriptures, Rom. xi.

26, 36. 1 John v. 20. 1 Tim. ii. 4.  
 Jere. xxxi. 34. and xxiv. 7. Pf. cxlv. 9.  
 Isa. xxxiii. 22, 24. and xlv. 22, 25.  
 and lx. 21. Wis. of Sol. xi. 24, 25. and  
 xii. 16. Ec—cus xxxix. 18, 21. Rom.  
 iv. 16. and iii. 29. and x. 12, 13. Gal.  
 iii. 7, 28. Col. i. 16. and iii. 11. Tit.  
 ii. 11. Gal. iii. 8, 9. Ephe. iv. 6.  
 1 John ii. 27. Some say, that saturday  
 is the sabbath day, according to these  
 scriptures, Exod. xx. 10, 11. and xxiii.  
 12. and xxxi. 15, 16, 17. Levi xxiii. 3.  
 Others say, that days either saturday or  
 Sunday, are alike to God, according to  
 these scriptures, Matt. xii. 6, 8. Rom.  
 xiv. 5, 6. Col. ii. 16. Eze. xx. 12.  
 Some say, that Moses's law must stand  
 for ever, according to these scriptures,  
 Deut. iv. 2. Jos. i. 7. 1 Kings ii. 3.  
 Isa. viii. 20. Mal. iv. 4. Matt. v. 17.  
 Others say, that the law of Moses is dis-  
 annulled, according to these scriptures,  
 Heb. 7, 18. Gal. iii. 17, 21. and iv. 21.  
 and vi. 13. 1 Tim. i. 7. S John i. 17  
 Heb.



Heb. vii. 16. Acts xiii. 39. and xv. 24.  
 Rom. iii. 21, 22, 28. & iv. 13. & vi. 14.  
 Gal. iii. 11. Some say, that God re-  
 pents, according to these scriptures,  
 Exod. xxxii. 12, 14. 1 Sam. xv. 11. 35.  
 Psal. cvi. 45. Amos vii. 3. 6. Jonah iii.  
 Others say, that God doth not repent,  
 according to these scriptures, Numbers  
 xxiii. 19. 1 Sam. xv. 29. Mal. iii. 6.  
 Rom. xi. 29. Some say, that God did  
 things that he might prove people  
 thereby, to know whether they would  
 be obedient to him or not, Deut. xiii.  
 1, 2, 3. Exod. xxii. 20. and xv. 25.  
 and xvi. 4. Deut. viii. 2, 16. Exod. xx.  
 20. and xxxiii. 5. Others say, that God  
 need not prove people to know their  
 obedience, as he foresaw all their works  
 and thoughts, Acts xv. 18. Ec—cusi  
 xxiii. 20. and xvii. 15. and xxxix. 19.  
 Psal. cxxxix. 2. 4. 2 Efdras xvi. 54.  
 Joshua xxii. 22.

Having shewed the principal opini-  
 ons of preachers, I shall now shew their

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endeavours to defend their opinions by policy ; they take notice that although Jesus Christ and his apostles exhorted others to bless, love, and pray for their enemies, yet Christ himself \* prayed only for his own people † commanding his apostles to shake off the dust of their feet against his enemies ; the preachers knowing also, that although Jesus Christ commanded others to forgive their enemies, and they to forgive one another, yet he gave his apostles authority to execute church government upon his enemies, saying that if two or three should agree on earth as touching any thing that they should ask, it should be done for them of his father, and whatsoever they should bind on earth, should be bound in heaven ; therefore the divines, clergy, and preachers, knowing that to bind their enemies, is not loving their enemies, nor blessing their enemies, nor forgiving

\* John xvii. 9.      † Matt. x. 14, 15.

ing their enemies, nor even wishing well, but evil to their enemies, therefore they endeavour sometimes to bind their enemies, that are not perhaps the enemies of Jesus Christ, taking it upon themselves consulting one with another, saying, come we are two, three, ten, twenty, a hundred, a thousand, nay tens of thousands, hundreds of thousands, millions, nay millions of millions, &c. &c. &c. Let us now execute the promise of Jesus Christ upon our enemies; so relying upon such a number, or so many lumps of dirt, they begin to inflict in their imaginations punishments; which afterward being convicted by truth, happens to fall on themselves: like Paul \* who took it upon him, and the Corinthians, to excommunicate a person: † but afterward, they were so convicted and condemned in their own hearts, and consciences; that Paul ordered the Corinthians to take

\* 1 Cor. v. 3, 4, 5. † 1 Cor. ii. 8, 11.



take him into communion and fellowship again; lest Satan should get an advantage of them. But if the preachers had considered this before, namely the weakness, and nothing of Paul as well as all the apostles, seeing, and knowing assuredly that all the arts of divination avails nothing, and that cunning policy and every stratagem of the priestcraft cannot prevail; then they content themselves without power, possessed only of evil thoughts; thinking those that are of a contrary sect, or belief, or opinion, to be in the broad way to destruction, or in the road to hell, &c. the preachers at the same time endeavouring to lap up themselves in a conceited deceitful self-righteous spirit, whilst they judge others to be no more any worse than the animal creation, and who can tell but God whether the people whom they so judged, are not more acceptable than they; and you may find these preachers, teachers, and

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hearers, as they all pretend to teach; not content in their mistaken liberty themselves, they endeavour to enslave, to entrap, to deceive, and decoy others, into the same bondage with themselves by every stratagem, policy, and priestcraft that they can instigate; and for that end they wish to make their hearers to believe that this is sin, and that is sin, and the other is sin; and if their hearers be so far deluded to give credit to their tales, and so weak to believe their doctrines; in the strength of their delusion, they imagine comparatively, the ants or pismires, to be people, and their hillocks to be great mountains, and small waters, to be an unpassable river, and a fine gale of wind a fatal hurricane, and by that means many times, through false persuasions they are brought into trouble, sorrow, and fear, where no fear was; and instead of enjoying liberty, they who harbour their false suggestions, are servants to slavery

and seldom if ever dare either speak, look, or act, with chearfulness; also, you may hear preachers exhorting others to bless, to love, and to pray for their enemies, yet they themselves do pray only each for their different sects, for if they pray for others it is that God might turn their hearts, meaning that God would turn them into the same belief, opinion, or principles of themselves; because each different sect, or church, is apt to believe that to which they are connected to be the best; but if there be some preachers teachers and hearers so honest to pray for their enemies, wishing them not to be of their opinion, but that both they and themselves might be dictated by the spirit of truth, yet how often do they slight and neglect their own happiness, by putting away the greater truths for errors, and so calling light darkness, sweet bitter, good evil, and truth error, through the darkness, and blindness of their hearts or understanding, taking darkness for



light, bitter for sweet, evil for good, and error instead of perfect truth, they thereby chain themselves down individually in everlasting darkness, and instead of continuing to pray to be led into the spirit of the truth, many times they put it afar from them, and endeavour to take this authority to bid their enemies, whilst they themselves are bound, and to shake the dust off their feet against them, or at least threaten or condemn those that will not receive their doctrines; And is this loving their enemies? or even their friends to wish those evil which will not embrace error; and to condemn them because they will not, cannot believe it? some quotes these words \* saying " walk in wisdom toward them that are without", calling those without, which are not of their sect, or at least of their belief; therefore say they we must in particular walk, talk, and behave ourselves, that none may see or speak evil

\* Col. iv. 5.

of us. They take notice also of Paul's wisdom, \* where he circumcised Timotheus before he would take him to preach, on purpose that he might be accepted and thought well of by the Jews. Although in other parts of scripture, Paul tells them, † "as many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution". And he adds "If ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law". Therefore the preachers observing Paul's craftiness, they see ‡ that when Paul was told by the brethren, saying "Thou see'st, brother, how many thousands of Jews there are which believe; and they all zealous of the law: and they are informed of thee, that thou teachest all the Jews which are among the gentiles to forsake Moses, saying that they ought not to

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\* Acts xvi. 1, 2, 3,

† Gal. vi. 12, 13. and v. 2, 3.

‡ Acts xxi. 20 to 26.

circumcise their children, neither to walk after the customs. Do therefore this that we say to thee: we have four men which have a vow on them; them take, and purify thyself with them, that all may know that thou thyself keepest the law". Therefore Paul being accused by the Jews for walking not according to their law, and for preaching, and teaching others contrary to the law of Moses, whereby he had gained their disgust; and seeing that there was many believing Jews that were offended, because he preached not the law; he betook himself to the policy of using the ceremony of purification, that he might gain the esteem and love of the Jews, by making them to believe that he kept the law. So the preachers endeavour also to use all means, and every stratagem that their wits can invent to court the favour, and to attract the attention of their hearers; knowing that the apostles preached,

taught,



taught, ruled, and governed people by policy, as according to the state and constitutions of people, they adapted their doctrines. As Paul declared, \* "unto the Jews I became as a Jew, that I might gain the Jews: to them that are under the law, as under the law: that I might gain them that are under the law; to them that are without law, as without law; that I might gain them that are without law". These two last verses discover the whole art of priestcraft, because Paul said, to the Jews he was a Jew; and to them under the law, as under the law; and to them without law, as without law; on purpose to gain all. Yet Paul found fault with Peter for dissembling, † saying, "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles, but when they were come he withdrew, and separated himself, fear-

\* 1 Cor. ix. 20, 21.

† Gal. ii. 11, 12, 13, 14.

fearing them which were of circumcision" &c. Although Paul before had circumcised Timotheus, on purpose that it might be agreeable to them which were of the circumcision. Moreover Paul had used ceremonies of the law for the same reason, and that he might gain them that were of the circumcision. The preachers knowing these things by searching the scriptures, they endeavoured like cunning fishermen, to bait their hooks according to every ones palate, on purpose to deceive, to allure, to decoy, and to catch them. But those which use such wisdom, policy and priestcraft, they wish to hide it from the ignorant; telling them that Paul did nothing deceitfully, or craftily; as he did it in a view of a glorious end; doing all to the glory of God. But suppose what Paul did, was done with an intent to the glory of God, yet it was craftiness they believe; and craft and policy is the wisdom of

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man. Do but go into any church, or sect of people, and so far that you disagree to their tenets or opinion, so far they will endeavour to persuade you that you are wrong; and if you continue with them, and they don't find you subjected to their spirit or opinion, they will use all the craft, cunning, policy, and every stratagem that their wits can allow, or the devils can instigate to subdue you: nay let any go into a church or sect of people, and be of the same opinion exactly in points of doctrine, yet if your spirit be not subject unto them, they will tell you that your religion is only in the head, and not in the heart; and then they endeavour to persuade you that opinions is nothing; by telling you that head knowledge is vanity and of no use: and by that means the preachers endeavour to captivate the senses of people, preaching to them any thing to deceive their understanding, on purpose to subdue and over-



overcome their spirit: which means  
 each church, or sect useth, to beget  
 them into their dead bodies; and those  
 whom they used to overcome were  
 quite in love with their butchers; and  
 continued each in their different sects  
 like children in the wombs of their  
 mothers, or as dead people in their  
 different burying places, till the resur-  
 rection of such dead bodies; which,  
 when the trumpet sounds, shall quicken  
 and raise them from such a death of  
 forgetfulness: and those that are found  
 possessed of the grace of the spirit, that  
 raiseth them to everlasting life, shall en-  
 ter into glory and eternal happiness,  
 and they shall ever be with the Lord.  
 But those who are not found cloathed  
 with the same grace, shall depart back  
 again into their tombs of forgetfulness,  
 graves of death, or hell of darkness.  
 Is Christ of one mind? or many minds?  
 is Christ of one opinion? or many opi-  
 nions? is Christ of one sect? or many  
 sects

sects? is Chist divided? or is it possible that Jesus Christ can receive but one sect only; and if Jesus Christ be of many sects, can such sects find fault, or abuse, or think evil one of another; can Christ find faul twith himself? now if we see churches relying and trusting upon their different sects and opinions, and yet pretend to trust and to believe only in Christ, this proves that they do not imagine themselves members: are not all the true spiritual followers of Jesus Christ of one body, and one spirit? and is not such a spirit and body God's? Therefore give ye the glory unto God, and not unto men; and be not like unto them of old time which gave glory to men rather than God: for some said, I am of Paul, and others I am of Apollos, and others, I am of Cephas, and others, I am of Christ: say not then I am of this sect, or I am of that sect, I am of this church, or I am of that church; it is not external ordinances or outward wor-

worship which makes a christian, or a saint; it is the breathing of the spirit unto God, and drawing nigh unto him with the whole heart; and such doth glorify God, because love is of God. They are not christians, which are so outwardly; neither are they Jews which are so outwardly; for if baptism and circumcision made real christians and Jews, such could not persecute the followers of God. How many different sects of religion is there? and are they of contrary sentiment? then were is the unity of the body? let not the dispositions and vain opinions of men any longer separate you one from another; let not christians think themselves superior to, or in a better state than the jews; christians and jews are all one to God; the jews doth not shew their faith in Christ by vain opinions and forms of worship; christians may follow forms of worship and different opinions, and yet be dead unto God;

and



and the Jews may follow no forms or opinions of the christians, and yet be alive unto God. The christians in vain may say to the jews, we believe in Jesus Christ, and there is none other name under heaven given amongst men whereby we must be saved. For the jews may answer, it is not the name of Jesus Christ, a calling of Lord, Lord that can save you: not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; and why call ye me Lord, Lord, and do not the things which I say? the jews also may say, do ye christians believe that salvation is of God? if so, how can you doubt of our salvation? but if you say of works, do not you deny Christ, and what do ye more than us? but if you say of grace, can you limit the grace of God? the jews thought to limit the grace of God by their ceremonies; doth the christian then think to limit the grace of God by their ceremonies;

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which opinion, ceremony, ordinance, or form of worship, do you imagine is the most acceptable unto God? and are not those which pretend to be heads of churches, exhorting or endeavouring to persuade people to continue in different sects and opinions? and doth most of them preach the law? and do they themselves keep the law? if not, they are detected in commanding others to keep the law, when they themselves do not obey the law; and in exhorting others to such graces which they themselves stand in need of. First, you then that preach for the acknowledgement of one God, do you acknowledge God? Second, you that preach that none should adore or worship any other God, do you adore or worship any other God, or idol in your hearts? Third, you that preach that none should take the name of God in vain, do not you take his name in vain? do you always pay a reverential awe to his holy name?

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Fourth, you that preach to keep holy the sabbath day, do you keep holy the sabbath day? or do you at any time endeavour or even wish to break the rest of God? Fifth, you that preach to honour father and mother, do you honour and are you always in subjection unto the father of spirits? Sixth, you that preach against murder, do you do no murder? do you wish no evil, nor harbour any hatred within your hearts? Seventh, you that preach against adultery, do you commit adultery, or wish it in your hearts? Eighth, you that preach against stealing, do you endeavour to rob another of his property? Ninth, you that preach against false witnesses, do you never raise, nor speak, nor believe an untruth? Tenth, you that preach against covetousness, do you covet, or desire anothers property? And doth not all preachers, which preach the law of Moses, acknowledge the forementioned ten com-



mandments to be Hierarch, or Hierarchy to their hearers, that is, the government of the church; and yet at the same time the preachers endeavour to lap up themselves, with a righteousness fashioned according to their various opinions. And is there any preachers but what finds something in themselves which they call evil or sin in others; then whilst they are seeking to accuse such things in others, they are accusing themselves; yet the preachers endeavour to believe themselves righteous, and to make others believe that they are unrighteous; but God knoweth their hearts, for is not exaltation the system of religion? those who say that they love humility and exhorts others thereto doth it for the sake of exaltation either temporal or spiritual; who then doth not love truth which sheweth them these things? and truth cannot err the enemies may use all their policy but in vain to be above it, flattering  
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vainly wishes to soothe it, hypocrisy cannot deceive it, nor hide itself from it; feigned friends cannot mock it; deceit cannot quench it; the crafty people cannot hide themselves from it: the cunning or swift of foot cannot flee from it. Can any imagine that God hath no power to work in the hearts of men, without the policy of priestcraft? is God obliged to them for their wisdom? hath God no power? is his hand shortened? is he a God at hand only? is not his spirit operating, and his eyes beholding all things that are in heaven and that are in earth? is he not the same to day as yesterday? and who are they that wish to fight against God? who would set the briers and thorns against me in battle? I would go through them, I would burn them together. Is not the kingdom the Lord's? and is not he a governor amongst the people? can you by searching find out God, can you find out the al-

almighty unto perfection? the Lord is great, and who knoweth him? the number of his years cannot be searched out. Therefore let them acknowledge that the Lord is God, and that he is exalted far above all Gods. There are some which pretend that they do not trust to man, and they have made use of the following scriptures as they thought to prove such an opinion, saying "cease ye from man whose breath is in his nostrils; for where is he to be accounted of?" but did such preachers or people consider that they themselves were men, and that they were exhorting their hearers to cease from themselves. Again, they have said, put not your trust in princes, nor in the son of man, in whom there is no help; his breath goeth forth, he returneth to his earth, in that very day his thoughts perish: but did such preachers or teachers consider at the same time, that they themselves were trusting upon one another



ther? did they then exhort their hearers not to rely or trust upon themselves, knowing that they could not help themselves, much less their hearers? Again some have made use of these words blindly and daring, saying "curled be the man that trusteth in man, and maketh flesh his arm". Yet the very same people you will find relying upon flesh, for they are continually trusting upon one another temporally and spiritually, temporally for the common necessities of life, and lest their churches or sects should come to nought; their spirits being increased many times because they increased in number; do not the hearers also rely upon man when they go to hear preaching? some have said no, we rely upon the Lord; but then you expect the Lord to speak through the man; do not you look upon the man as an instrument to edify you? therefore is it not plain that you have a reliance upon flesh? for can you expect to be edified by preaching with-

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out the man's lips open and his tongue speaks? and if you have no trust upon man, or upon an arm of flesh, could you not be as well edified or instructed at home, or in any place by yourselves? then let not some people boast, so much of not trusting to man when they are continually trusting to man. Again some have used these words, "the Lord knoweth the thought of man, that they are vanity, every man at his [best state is altogether vanity, men of low degree are vanity, and men of high degree are vanity, they are altogether lighter than vanity". Are not then all churches vanity? then why do they endeavour to persuade others to join them? and if they do not trust to man how can they rely upon their number, saying by that "two are better than one, because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up. Again if two lie together, then they have heat

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but how can one be warm alone? and if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken": do not they then trust upon men, and upon an arm of flesh: They say that Jesus sent forth his disciples, "by two and two; and said, that if two should agree on earth concerning any thing that they should ask it done"; saying, "where two or three are gathered together in his name there he would be in the midst of them". Do they not then rely upon flesh trusting to such a number? for some have said, "we are under the promise, here is the number that Jesus spake of", therefore relying upon one another, they expect a blessing, or power thereby. Yet some perhaps may say that they do not expect to be heard because of their number; but because of the promise; nevertheless how can they rely upon that promise without the number? therefore do they not first seek



seek to an arm of flesh, or man; before they can rely on the promise; though some divines, preachers, teachers, and hearres, either through ignorance, or hypocrisy, have said that they do not trust to man. And if the preachers be infallible they may preach with boldness; otherwise they are detected.

*Two grand opinions.*

**T**HERE are two opinions which are commonly believed in the world, viz. Predestination, and Freewill; some believes that God by an irresistible power predestinates, orders, rules, and carries on the whole universe; human, animal, philosophical, and astronomical. And that he dictates, operates, governs, and is the very or real cause of every motion, both in things visible, and invisible; as well as of every thought, intention, word, work, and action of the human species; and that every

every action, or the minutest movement in the whole universe, is the real act of God; as such elements they say, are but tools whereby he works all things that are carried on. But this makes God not only the first moving cause of all things, but the very actual performer of all things which are called sin evil and wickedness; and instead of justifying preachers and teachers, it would rather detect them in reproving not only God's utensils and work, but God himself; for if God actually is the performer of every thought, word, work, and action of every individual; what people are they that will find fault? Others are of opinion, that the world is governed by planets and stars, or inferior elements; and that God doth not directly and indirectly carry on every thought, word, work, and action; but that the devil and infernal spirits are the cause, and carries on all temporal and spiritual evils; who

who then will not wish for the fall of the devil, and infernal spirits; that God might carry on, or govern the whole world in righteousness. There are others who say that every one hath a freewill to choose, or refuse, or to do good, or to do evil; exclusive of any abortive influence, except that of their depraved nature, which they say took its degeneracy from Adam; and they affirm that after the grace of God or the inspiration of his spirit, they have a freewill capable of to act good, and eschew evil, the result of which is the cause of their present, future, and everlasting happiness, or misery. Why then are not such people always happy which are influenced by the grace of God and the inspiration of his spirit? actuated, or operating by their own freewill? as the very sense and meaning of the word freewill, is the power of acting according to the will? doth then their inequality proceed from this, because



cause they do not foresee what would be for their happiness? or misery? why then do they teach others and tell them what to refrain, what to avoid, and what to believe to prevent misery and create happiness, if they themselves are ignorant of it? and if they do in reality know what is for their happiness, why doth not their freewill assisted by the grace of God and the inspiration of his spirit, procure them present, future, and everlasting happiness, I mean an uninterrupted happiness in the present world without any intermission? otherwise how can their will be called free? as we must reasonably suppose that they have all a will to happiness, and happiness consists in the enjoyment of the desire of the will, which if free it always enjoys: but if the will be crossed or teased it cannot be called free, as freewill positively acts all things after or by its own counsel. Yet if after the grace of God or the inspiration of his

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spirit, they blame their evil nature or devil as a prevention of good, or happiness, or as a cause of evil or misery, this would be to acknowledge their wills subjected by lust and temptation, which acknowledgment brings such wills into captivity, and it is a direct contradiction to freewill, except their wills was to evil; for what ever they do or act contrary to their wills, proves them to be captivated with something superior to their wills. It is one thing to have a will, and another to have a freewill; a will is only a desire to act, but a freewill is the power of acting according to the will. Yet how many have been deficient in their wills, that were said to be good men assisted by God's grace and his holy spirit, both in the power of acting according to their wills, as well as in their judgment, by taking darkness for light, bitter for sweet, and evil for good, which shewed plainly the fallacious opinions of men, as well as their weakness in the faculty of their wills.

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*The Universities.*

**N**OW we will speak of the Universities, but I shall forbear to mention the various scenes, though truth knows them all, they are not hid from mine eyes, or from mine understanding, yet sinks beneath mine axis, as my design was not to shew every black and dark art and hearts openly to the world, but only to prove every art and science under truth; as cunning-craft and policy is the whole system of all arts and sciences; as logic positively affirms, whilst grammar dictates, and arithmetic counts, but truth alone finds out the numberless mistakes and imperfections; here geometry is unacquainted with the quantity, which stops the mouths of rhetoric, whilst astronomy is charged of supposition, and philosophy of imperfection, which altogether makes but an imperfect sort of music: here every head



is puzzled, and art confounded, and every mouth is stopped, whilst truth appears holy and irresistible, without a possibility of erring; at which geography stares like one distracted and trembling stands with only this desire to fall into oblivion: whilst truth unerring doth command the globe, the moon, sun, stars; and all things visible, and all things invisible are ever subject unto the eye of truth. As I was looking

over the universities, the old proverb came into my mind, telling me that Jack will never make a gentleman, because I was observing the shallow abilities and loose inclinations which was seated in the heads of some students; their appearance spoke them to be brought there through the compulsion of parents, guardians, or friends; as their inclinations were upon a different axis, than that of university or study; and though they had got in their pockets the idol of the world, it was not capable

pable to instill wisdom or understanding into their heads. Therefore cried the old proverb, Jack will never make a gentleman as his inclinations are so low insipid and insignificant; for it is impossible that arts and sciences should jump into the brains of such people, whilst their minds are of a total aversion; but those students which nature had qualified, was persuing their studies with the greatest alacrity, according to the variety of gifts, graces, or dispositions of such students, with all their cunning, craft, policy, and understanding; as a desire of knowledge glows in the breast of all except fools, idiots, and lunatics; therefore according to their genius, order, or qualifications they was actuated, each in their different science, or sciences: calling study a pleasure, and the attainment thereof everlasting riches, which alone makes the gentleman. If then all arts and sciences are charged with imper-

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fection before the common truth, how can they stand before the power of it? can they do without truth to direct? do they not also love truth when it shews them their imperfections? for if truth did not shew them their imperfections then where is learning? is not all things proved when brought before the eye of truth? men may be deceived, but truth is never deceived; for when men were deceived, it was because they were not dictated with it, as truth never errs? doth not then all love and adore the truth, which never leads them into errors but shews all their imperfections; therefore truth is the leader, the guide, and director of all and every unerring event.

### *The Kings and Kingdoms.*

**W**E will now speak of kings, and kingdoms. Kings of nations are acknowledged by their subjects, each to be their supreme sovereign Lord,



Lord, majesty and governor ; termed excellent majesty, dread majesty, sacred majesty or sovereign, or God's viceregent ; therefore sends his preachers on the one hand called ministers, to subject or to keep in subjection to his spirit the whole kingdom ; whilst on the other hand he endeavours otherwise, to subject, or to keep them in subjection by his laws, which if attainable are altogether so properly called his kingdom and people. Also he is acknowledged by his subjects to be supreme lord and governor of the admiralty ; nothing knowingly to be transacted without his consent, or assent : therefore a wise king is both head and eyes to his people, and his whole study is for the good and health of his subjects, which is his body, and observing the constitution to adapt such necessary precautions, not only to procure but also to preserve the tranquility of his subjects. Doth kings never err? we learn

learn by scripture as well as other history that kings have made mistakes: and hath not many kings been disappointed in their understanding and judgment, in civil and military government? and also in point of war; how often have they turned back ashamed, and gazed one upon another? for this hath been the manner of some kings, when they sent out a squadron or fleet of ships, inspection was made into the habitable condition of such ships, to demand not only the complement of able seamen, but also every necessary for the voyage; and yet after the answer of completeness, hath not such ships and their attested necessities many times been insufficient, as well as the ships after all failing in their enterprises. Now in this scene truth proved them all under it and those who failed without its prediction: on the other hand those which succeeded was dictated with truth, which never can be convicted in fore-  
see-

seeing, overseeing and carrying on every unerring enterparlance. But how far are all kings under truth, policy being their whole system? truth then reigns over all rejoicing at success, and at the unsuccessful; rejoicing with the successful because they were dictated by it, and rejoicing in itself alone at the unsuccessful, because they would not or were not dictated with it; for all laws though adapted for polity to keep in subjection the people, when they fail truth detects, though such laws were upon the most political system. But there hath been kings that reigned arbitrary, and those which do not, cannot properly and perfectly call the people in each nation their subjects; because if the laws have any authority over kings, it is in the peoples power to subject such kings to the rules of such laws, or articles whereunto they have subscribed. On the other hand an arbitrary king alone can be termed  
 God



God's vicegerent, as such a one only hath the power and authority above the people; for what is a kingdom save the dominion, and what is the dominion save being supreme, sovereign over every law and order of the kingdom. Therefore an arbitrary king rules, orders, governs, and manages his kingdom according to his own mind. And this is the manner of such a king, he solely and wholly reigns and rules all things respectively in his kingdom; being both eyes and understanding to his people; when he saith go to war, they go to war; and when he proclaims peace they obey him; and he hath not only the command of war, but his word is law; not only in military but also in civil government, the civil, military, and ecclesiastical law, being all in subjection unto him. \* Behold, a king shall reign in righteousness, and princes shall rule in judgment. † For the Lord is the true God, he is the living God

\* Isa. xxxii. 1.

† Jere. x. 10.

God, and an everlasting king; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. † For the Lord most high is terrible; he is a great king over all the earth. § The Lord sitteth upon the flood; yea, the Lord sitteth king for ever. \* Lift up your heads O ye gates, and be ye lift up, ye everlasting doors, and the king of glory shall come in: who is this king of glory? the Lord of hosts he is the king of glory. || Sing praises to God, sing praises; sing praises unto our king, sing praises. ¶ Sing unto the Lord with the harp: with the harp and the voice of a psalm. \* And they sing the song of Moses the servant of God, and the song of the lamb, saying, great and marvellous are thy works Lord God almighty, just and true are thy ways thou king of saints. † For the Lord is a great God, and a great king above all Gods. † And he shall shew

† Psal. xlvii. ii. § Psal. xxix. 10 \* Psal. xxiv. 7 10.

|| Psal. xlvii, 6. ¶ Psal. xxviii. 5. \* Rev. xv. 3.

† Psal. xcv. 3. † 1 Tim. vi. 15, 16.

shew who is the blessed and only Potentate, the King of kings, and Lord of lords: who only hath immortality, dwelling in the light which no man can approach unto whom no man hath seen nor can see, to whom be honour and power everlasting § Thine eyes shall see the king in his beauty. † Beautiful for situation, the joy of the whole earth is Mount Sion, on the sides of the north; the city of the great king, || For the kingdom is the Lord's, and he is the governor among the nations. \* Yea all kings shall fall down before him; all nations shall serve him, † They shall speak of the glory of thy kingdom, and talk of thy power. ¶ For the nation and kingdom that will not serve thee, shall perish; yea those nations shall be utterly wasted. And although kings hath been acknowledged to have such authority by their subjects yet it was through policy alone that such kings governed their subjects; but God rules

§ Isa. xxxiii. 17. † Psa. xlviii. 2. || Psa. xxii. 28.

\* Psa. lxxii. 11. † Psa. cixv. 11, ¶ Isa. lx. 12.



and governs the universe by his own eternal power, and treads down every opposition of policy. Therefore every king as well as the whole world falls down before him, and are become subjects unto truth and unto God; for they are as much under truth, as finite is under infinite, God existing above all kings who rules and reigns and can stop every disapproved action: for though kings presume to go to war according to their own minds, yet they do not return always successful. But whatsoever God doth is done according to his own mind alway, neither is he disappointed in the understanding of his creatures knowing their thoughts and changing their judgment; and none can stay his hand nor stop his power, for who are they that will say unto God what dost thou? who then will enter into judgment with God? or who are they that will contend with him? or who are they that will fight against God? let not any people say come we

U

will

will yield feigned obedience unto him for who seeth our hearts, knowing that all things are naked and open before him with whom they have to do, and no king can stand against him, for though they assemble together or associate themselves against God, or though they gird themselves they shall be broken to pieces ; for he is not a God at hand only, he sees the intentions of people, knows their hearts and considers their inventions. Therefore let God arise and let his enemies be scattered, let them be ashamed and confounded ; yea and let them acknowledge with unfeigned lips that there is no power above God, but that every king and kingdom is under his feet. If these verses of David hath detained my readers too long in praise, or if the repetition thereof be too tedious, then let them sing new songs : as the spirit shall give them utterance. \* Who hath seen him that he might tell us ; and who

\* Ec—cus. xliit. 31.

who can magnify him as he is ? O hark ! your God commands, the spirit whispers, lo, 'tis he, the skies resound with the echo of celestial hosts ; the seraph, the seraphim, and cherubs now attends him ; their seraphical serenade enchants the hearts of every ear. Celestial and terrestrial hosts are waiting the command of God, whose spirit fills the air. Hark ! the spirit speaks, no king no prince, no principalities, nor power divine can stand before the power of God ; his word and power as in the times of old, shall shew he rules and reigns above the power of all. The fields are cloathed with grass, the flocks they all combine, and every living thing in each alternate melodious strain they speak and shew their makers power, to reign above, ruling the heavens and earth. The birds strain forth their warbling notes in concert, whilst happy travellers view the fruitful trees planted by God's direction, who by the impulse



pulse of his spirit forbids the hinderance of such heavenly harmony. The valies chant his praise and speaks his name. The sun, the moon, the planets and every star obeys his will; which shews and proves that God he reigns. Let powers fall that would then strive against God, and know his will, and so associate his power, that health and joy and happiness, and endless felicity may ensue. And shall this isle now be blessed? is this the fruitful happy land? spiriturl and temporal powers now tell? doth God now animate your hearts and affections? are you now subjects to his power? are you all willing for to obey the will of God? to know and to obey is all. Speak O thou spirit and make us all to know and to perform thy sacred will; tell us now, unerring wisdom guide and irresistible power support the cause of God. How was it in the times of old? how is it now? how shall it be? what spirit answers, is it  
 God

God that speaks? O then let all the  
spirits and powers divine forever be ex-  
tinct or subject to the God of Gods.

**I**T'S God that searcheth every heart,  
It is your heart that he requires ;  
Your imaginations now impart,  
What each doth think, what each desires.  
A divided heart is not of God,  
Will you now give him heart with hand?  
He sees the thoughts which far off stood,  
Those thoughts your God doth now command.  
There's not one thought can cross the mind,  
But he sees it as clear as day,  
The thoughts, and hearts; of all mankind;  
He knows, sees them eternally.  
Mortals have thought, to rob in vain  
Their God, by keeping back their heart;  
God will not have the heart in twain  
But bids all such depart, depart.  
Come only you which brings your heart,  
And give it wholly unto me,  
Your thoughts, intents, doth now impart;  
I will your every secret see.  
All sects, and all parties appear;  
That owns and calls on Jesus, come,  
One perfect man, one Christ ye are;  
You are his body, and kingdom.  
One holy perfect man ye be,  
That with the heart doth now believe;  
His righteousness declares 'tis he:  
Confess, and he will you receive.  
Your Father see, behold and own,  
The God and Father of Jesus see,  
Is not all hearts with God alone?  
Are they not one all one in me?  
All that believe in God now give  
Your hearts wholly, and not in part,  
For I for ever now do live,

And

And you cannot from me depart.  
 Israel and Judah are all one,  
 And who's their head? now let them see,  
 Now let them know, their head alone,  
 He rules in the eternity.  
 All kingdoms fall to God alone,  
 The God of the eternity:  
 Your hearts be all to me now one,  
 Be subject and be ever free.

*The NEW HEAVEN:*

*Or, a devout Soliloquy.*

**O** Blessed, and immortal place;  
 What Voices! I do hear around;  
 They cry aloud its grace, its grace;  
 The earth is changed to heavenly ground.  
 Angelic spirits I do hear,  
 They speak as never I was told;  
 I cannot if I would now fear:  
 I stand amazed, but yet am bold.  
 The glory of glories shines within,  
 And all around is quick'ning light;  
 I know no sorrow, nor no sin:  
 My raiment glitters and is white.  
 O! blessed spirits, with God one,  
 You are not mortals now on earth;  
 Do not you see the holy one,  
 His word, is spirit, life, and breath.  
 Joys surpassing every thought,  
 Joys for e'er springing up new,  
 At last I've found what long I sought;  
 And bid the lower worlds adieu.  
 Every hindrance is now gone,  
 Glory and power I do feel; **18 AP 68**  
 Glory and spirit could alone,  
 These wond'rous powers e'er reveal.  
 Is this not heaven, tell me angels?  
 O! tell me ye that shine so bright?  
 These glories far surpasses mortals,  
 Endless glory, and endless light.



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